

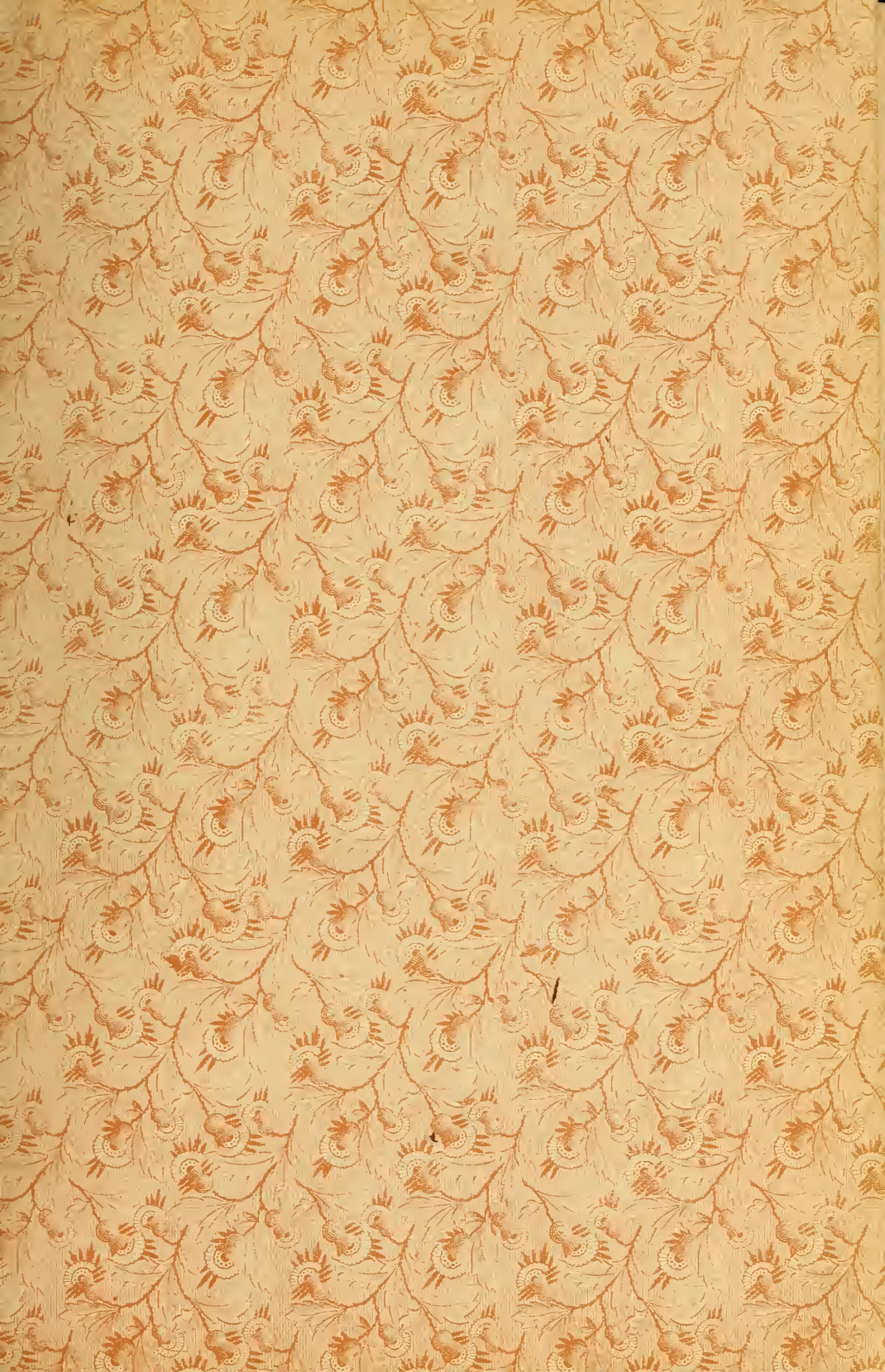


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James W. Lowber,

MACROCOSMUS

HINTS TOWARD THE SOLUTION OF THE GREATEST PROBLEMS

BY

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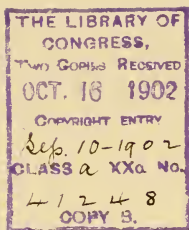
Fellow of the Royal Geographical Society, of the Royal
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the Advancement of Science, etc.

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TO MY WIFE,

Maggie Pleasant Towber,

*Who has read many volumes to me in the preparation
of this book, is the work with the greatest
affection inscribed by the author.*

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PREFACE.

It was more than a year after the author thought of giving the name "Cultura" to one of his former works that the name was finally adopted. He has had no reason to regret his final decision in reference to this work. It is now more than a year since he first thought of calling the present work "Macrocosmus," and he has finally decided that he can find no better title. He uses the term "Macrocosmus" as referring to the great universe of matter and mind, and intends it to include the Microcosmus. Dean Swift says: "Philosophers say that man is a *microcosmus*, or little world, resembling in miniature every part of the great world."

Some of the material in this work was used in courses of lectures during the five years the author was Chancellor of Add-Ran University (now Texas Christian University). The material in some of the chapters was also used when he was president of Columbia College, Kentucky. He has also used portions of the work in lecture courses at different colleges and universities. It might be also proper to state that a few of the chapters have been published in magazines. The author, however, has carefully revised all, and by far the largest portion of the work has never before been published. The author is always glad to acknowledge the help he has received from others, and in the body of the book the names of authors quoted are given. The author feels under many obligations to the volumes published by the Philosophical Society of Great Britain. He has not been able to find anywhere else such learned discussions on the great *scientific* and *philosophical problems of the age*. While the author acknowledges his obligations to others, the book is strictly his own, and he takes some positions in it that he has not found taken by any other writer. It should be remembered that the purpose of the work is to give hints towards the solution of the greatest problems.

AUTHOR.

INTRODUCTION.

IN Book First of this work, the author discusses the greatest *scientific* and *philosophical* problems of the age. He fully believes that Christianity is essential to the solution of these problems. In fact, he does not believe they can be solved without it.

Mr. Kidd, in his "Social Evolution," fully recognizes the fact that western civilization is largely indebted to Christianity for its marvelous progress. Christianity only promotes the highest progress when it is in harmony with the spirit of its Master. The Christ is certainly the great central figure of our modern civilization.

Christ is the true interpreter of God. It has been correctly said that man is the noblest work of God, and we can just as truly say that a proper conception of God is the noblest work of man. A true knowledge of God has been a matter of progressive development. It is said that photographers can not take pictures of the great peaks of the Alps as a whole, but are compelled to take them in sections, and then put these sections together in order to make a complete picture. So man was not capable of grasping a full conception of God at once; but God had to gradually reveal himself to man. Revelation itself was progressive. As Jesus has taught, it was first the blade, then the ear, and afterwards the full corn in the ear. Man in the childhood of the race was not prepared for the full revelation given through the Christ. It required centuries of preparation. The student of the Bible knows that Jehovah was at first the God of the patriarchs, the God of Abraham, the God of Isaac, and the God of Jacob. He was looked upon as the God of Abraham's tribe, and of his posterity. When Israel became a nation, Jehovah became the God of the nation. While the prophets had a very high conception of God, it remained for the Christ to fully reveal unto us the true nature of the Father.

We read in Matt. xi. 27 as follows: "Neither doth any know the Father, save the Son, and he to whomsoever the Son will-eth to reveal him." In John i. 18 we have much the same thought. Jesus says: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." The New Testament certainly teaches that the Christ interpreted God to man in a higher light than he had ever been known before. He taught the Fatherhood of God, and this brought God to man. The chasm between God and man was bridged, and God was brought to man. This thought has had an important influence upon the modern scientific doctrine of the immanence of God in nature. All modern culture has been greatly influenced by it.

The doctrine of the Fatherhood of God places the divine personality in a higher light than ever known before. The Buddhists strive to get rid of personality, but Christians consider it their duty to develop personality. Christ came to give life, and to give it more abundantly. The Fatherhood of God involves his goodness, and his providential care of his children. God sends the rain upon the just and the unjust. When children ask bread, the true father will not give them a stone, nor will he give them a serpent when they ask meat; so the Father in heaven will not reject the petitions of his children. The divine Fatherhood also involves the love of God. We thus reach the very essence of God, for God is love. When man thus understands the very nature of God, he is prepared for the highest culture and civilization. Xenophon tells us that the mercenary troops were driven by the whip into battle. They could not make such soldiers as true patriots. It is better to serve God from fear than not to serve him at all, but those who serve God from love make better Christians. Hawthorne said that Jonathan Edwards made him fear and tremble, but that Jesus Christ made him hope and love. Jesus Christ has even taught our modern schools how to govern the students.

CHRIST THE INTERPRETER OF MAN.—In John, the second chapter and twenty-fifth verse, we have the following language

in reference to the Christ: "And because he needed not that any one should bear witness concerning man; for he himself knew what was in man." Quinet gives a good description of man's relation to the universe, in the following language: "Man is neither the master nor the slave of nature; he is its interpreter and living word. Man consummates the universe, and gives a voice to the mute creation. Man is the microcosmus, answering to the larger word and world of God." Man is the epitome of nature, and a mystery second only to the Deity. The psychologist can no more find out the soul to perfection than the theologian can find out God. Science has discovered every continent, and explored even the head-waters of the Nile; but the human mind remains the *terra incognita*.

The sensational philosophy of the eighteenth century greatly degraded man, and it has had a deleterious influence upon the theology of the nineteenth century. We are now glad, however, that theology is outgrowing this materialistic view of man, which only makes him an intelligent brute. Such a view of man tends to crime and degradation. Convince a man that there is nothing in him, and it is very difficult to get anything out of him. It is said that a drunken gambler was once elected mayor of a city. He felt the responsibility, quit his old associates, had the law enforced, and became a worthy citizen.

The Bible gives a very different view of man from that of the sensational philosophy. The eighth Psalm, according to the Revised Version, states that man was made only a little lower than God. This Psalm is a diamond, and the first and last verses are its gold setting. It teaches that man was made in the divine image, and shows his relationship to nature.

In his physical make-up man is the highest animal. Where the intelligence of the animal ends, man begins. Instinct is the highest intelligence with the animal, and it is the lowest with man. The animal is stationary, but man is progressive. More than two thousand years ago Plato described the instincts of the bee, and from that age to this it has not added a new idea to its cell. In the days of Seneca both men and women made

pets of monkeys. The women carried them in their laps, much as they do dogs at the present day. Notwithstanding such good environment, no monkey has ever been able to compose an oration or write a book.

The interpretation that Christ gives of man solves the greatest problems of modern anthropology. Jesus answers the questions, Whence came man? What is man? and Whither is he bound? Man came from the plastic hand of God, and was made in the divine image. He was made only a little lower than God. He became himself a creator, and went to work at once to subdue nature. He became a poet, an artist and a philosopher. Jesus did not hold to the view of the materialistic philosopher, who denies the freedom of the will; but he held man strictly responsible for his conduct. He taught that man would be a failure even if he gained the whole world, and in doing this lost his own soul. Jesus taught that man's higher moral nature relates him to God, as the instincts of the birds of the air cause them, at the approach of winter, to seek a warmer climate. Man's higher nature must be completed in a higher world, and Jesus taught that man was bound for the mansions above. This view of man makes him a proper subject for God's revelation. It is said that when Tennyson walked in his arbor and repeated verses of his "In Memoriam," a caterpillar crawled up his desk. The worm was not capacitated to receive a revelation from the great poet. So a materialistic philosophy, that makes man only a worm of the dust, destroys the possibility of a revelation. The view, however, which Christ presents, that makes man a son of God and only a little lower than God himself, makes a revelation a natural thing. When we conceive of God as a father, it would certainly be very unnatural for him not to reveal his will to his children.

CHRIST THE RELIGIOUS TEACHER OF THE RACE.—The greatest writers of the past century recognize Jesus as the true religious teacher of the race. Near the close of his life Thomas Carlyle used the following language: "The tidings of the most important event ever transacted in this world is the life and death of the divine Man in Judæa, at once the symptom

and cause of innumerable changes to all people in the world." John Ruskin has been placed at the very front of the writers of the nineteenth century. He says that his life has been dedicated, not to "the study of the beautiful in face and flower, in landscape and gallery, but to an interpretation of the truth and beauty of Jesus Christ." Among the last words of the critical Matthew Arnold are the following: "Christ came to reveal what righteousness really is. For nothing will do except righteousness; and no other conception of righteousness will do except Christ's conception of it—his method and secret." Shakespeare, the greatest intellect, in many respects, ever known, does, in passage after passage, eulogize Jesus Christ as the religious leader and teacher of the race.

Jesus was noted for the simplicity of his style. He had not *a* style, but *the* style. History tells us of a Spartan traveler who could spend only one day in Athens. This traveler went to Phidias, the great artist, and requested him to explain the secret of his art. Phidias told him that one day was not long enough for him to explain his system of sculpture, but that it was long enough for him to study a single statue that embodied the beautiful. So the great artist unveiled the statue of Minerva, and the Spartan spent the day in studying in it the principles of beauty. While Jesus knew that a lifetime was not long enough for man to fully understand the philosophy of religion, he could understand the Fatherhood of God and the universal brotherhood of man. So Jesus presents a beautiful parable that teaches the Fatherhood of God, and consequently the brotherhood of man. Charles Dickens, the greatest master of the pathetic style of the past century, on being asked the name of the most pathetic story in literature, at once answered: "The story of the prodigal son." Thomas F. Marshall, one of Kentucky's greatest orators, asked the noted Dr. Breckenridge, of Kentucky, to preach in parables as Jesus did. The great preacher promised that he would try to do so the next Sunday. Mr. Marshall went to hear the sermon in parables, but Dr. Breckenridge stated that no man could preach in parables as did Jesus.

The Christ was noted for the breadth of his teaching. He went far beyond the view that pictures God as fear, vengeance and iron fate. While even Moses could say, when on the top of the mountain, "I exceedingly fear and quake," Jesus, when on the mount, could say, "Our Father who art in heaven." Jesus was not satisfied in teaching simply the attributes of God, but he taught the very essence of God: God is light, God is Spirit, and God is love. No other teacher ever taught the very nature of God as did Jesus Christ. Nicodemus certainly made no mistake when he said to Jesus, "We know that you are a teacher come from God, for no man can do these signs that thou doest, except God be with him." Not only Nicodemus, but all the great Jewish doctors of that day, had to admit that the works of Jesus were not the works of an ordinary man. They recognized in him a special influence from the unseen world.

The view of Jesus Christ in reference to the kingdom of God was revolutionary. Even Nicodemus could not understand it. The Jews, like other nations, looked upon the kingdom as under the protection of a higher power, but they never had a conception of the spiritual kingdom that Jesus came to establish. The great adversary offered Jesus the kingdoms of this world upon the same condition that other great leaders received them. Mohammed afterwards accepted them from the great adversary. The spiritual conceptions of the kingdom of God, as presented by Jesus, were so high that even the apostles were a long time understanding them. When this world reaches the high spiritual conceptions of the Christ, then the kingdoms of the world will be conquered, and true Christian culture will result in the perfection of humanity.

In Book Second of this work, the author discusses the greatest *social* and *political* problems of the age. He largely views them from the standpoint of Christian sociology. This is indeed a new science. Dr. J. N. W. Stuckenberg was one of the first persons in this country to write a book on the subject. And as a matter of fact, when he wrote it he was living in Ber-

lin, Germany. My attention was soon attracted to the work, as I was then a student in the East, and I bought a copy. I have been much interested in the science from that day to this. I can see no good reason why we should not study Christian society the same as we study the Christian individual.

Auguste Comte, the French philosopher, first introduced the word "sociology" into literature. He invented the word to represent what he called social physics. As you know, he designed his positive philosophy to supersede all metaphysics and theology. He wanted no God to influence society, but only natural law. He, however, was never able to tell whence came natural law. The laws of nature are the very thoughts of God. We are now grateful to know that. Sociology has largely escaped its materialistic environment. Sociology is the science of society, and Christian sociology is the Christian science of society; *i. e.*, it is the science of society viewed from a Christian standpoint. We find a sociology in the Bible, and as Christ is the central figure of the Bible, Christian sociology comprehends Biblical sociology. I regard Christian sociology as one of the most important departments of theology.

Christian sociology is a very important science at the present time; for the tendency of Protestantism has been to an extreme individualism. Both the church and society have suffered from this extreme tendency. Individuals have been leeches, which have fattened themselves on society. Christian sociology is greatly needed to counteract this extreme. There is also another extreme that is equally dangerous. It is infidel socialism, that has made such rapid progress during the last half of the nineteenth century. This theory really denies individual freedom, and the individual is not considered as having any intrinsic value in himself. He is only regarded as a means to an end—an instrument to advance the interest of society. While individualism makes society valuable only as a boat to carry the passenger, socialism makes society a sea, and individuals only waves that rise and fall. Christian sociology condemns both these figures; it makes society a body, and in-

dividuals members of this body. The members are as necessary to the perfection of the body, as the body is essential to the health and welfare of the members. Both Christ and Paul taught there could be no body without members, and no members without the body.

In the study of Christian sociology, we should use the inductive method. We know something of the great blunders that have been made in other departments of theology by the use of isolated proof-texts. Christ and his apostles have been made to support all kinds of fanciful theories. No one should consider himself competent to speak or write on Christian sociology until he has studied carefully every passage in the Bible bearing on this subject. He is not prepared to generalize until he has wisely handled the Scriptures according to the inductive method. Even after all this has been done, it is then best to think at least twice before either speaking or writing once. You can readily see the importance of this when you consider the character of the New Testament itself. The sayings of Jesus on any subject, like those of Plato, are greatly scattered, and it is necessary to bring them together. Besides, Jesus often used figurative language, and it requires great care to always perceive his meaning. Think of the many fanciful theories that have been built upon the parable of the unjust steward. Christian sociology is indeed a very interesting science; but those who study it should learn to watch as well as pray.

Christian sociology especially concerns itself with three normal forms of society; viz.: the family, the state and the church. The state is a development out of the family, and, in a sense, the church is a development out of the state. Christ did not destroy the law and the prophets, but he did fulfill them. He re-enacted every commandment of the Decalogue except one, but all were placed upon a higher plane. In the place of the Jewish Sabbath, he established the Lord's Day; but even the Jewish Sabbath itself he fulfilled. "There is a rest remaining for the people of God." While, in a sense,

Christianity was a development, "first the blade, then the ear, and then the full corn in the ear," still the church was quite original with Jesus. It was to be built upon a divine foundation, and be animated by the spirit of the new commandment which he himself had given.

Jesus gives special attention to the family as one of the normal forms of society. He teaches the importance of a higher morality and spirituality on the subject than had ever been known before. The overthrow of the ancient family institutions among the Romans was rapidly undermining Roman civilization. The Jews were not so bad, but their loose ideas concerning divorce were rapidly rendering void the ethical influence of Judaism. The liberal school of Hillel had become a very great offender on this question, and a man could even obtain a divorce in case he found another woman he liked better than his wife. Well could Jesus charge upon the Jewish teachers that they had made void the word of God by their traditions. He referred them back to the primal law of marriage, when God made one female for one man, and declared that the twain should be one flesh. Not even father or mother had the right to stand in the way of a proper marital union. If necessary, man was to give up even father and mother, and cleave to his wife. In opposition to the traditional view of divorce, he would allow divorce on no other ground than adultery, which crime in itself severed the marriage bond. Jesus was very specific in his teachings in reference to the family, and the principal cause of this was doubtless the fact that the family stands at the foundation of all true civilization. It is really a social microcosm, and its purity and perpetuity are essential to the progress of civilization. Without the Christian family, we would certainly be without the Christian state and the Christian church.

On its physical side, Jesus regards marriage, like other physical social elements, as belonging simply to the present age. The much married woman of the Sadducees' puzzle is upon this principle easily solved. The levirate law will not apply to the future world, where all are as the angels of God. As the

physical and transient in the kingdom of God will ultimately give way to the spiritual and permanent, so, in the family, the spiritual union which must have accompanied the physical, will alone survive, and the love and union of husband and wife will be transmuted into the love and union of children of a common Father. They will be united in the great spiritual family of the redeemed.

Jesus nowhere gives any systematic teaching in reference to politics. His attitude towards the state can only be gathered from his life and a few scattered statements. His statement, "Render to Cæsar that which belongs to Cæsar," certainly implies a recognition of civil government. Jesus and his apostles fully taught that the state was a God-ordained institution, and that all citizens should render unto it that obedience essential to the welfare of society. Jesus did not teach any particular form of government, but that form would be in the greatest harmony with his teachings which tended to bring about that ideal social condition, characteristic of the kingdom, which he preached. All the monarchy he taught was the fatherly monarchy of God, and obedience of all men as sons of God. Society can never reach the Christian ideal until the kingdoms of this world become the kingdom of our Lord and of his Christ.

The word "kingdom" is probably used at times in a more comprehensive sense than the word "church," but frequently, at least, they are interchangeable terms. This is certainly the case in the sixteenth chapter of Matthew. The purpose of the church, as well as the kingdom, was to lift society to that high ideal which he had presented to his disciples. In the church, there was to be no distinction between rich and poor, bond or free; all were to be one in Christ. Jesus was neither an individualist nor a socialist, in the modern use of the terms. He was a preacher of righteousness. He did not commend Lazarus because he was poor, but because he was a righteous man in spite of his poverty. He did not condemn Dives because he possessed property, but because he was a selfish and foolish individualist. He had not the wisdom of the unjust steward, who knew how to

provide for the future. Dives might have made a friend of Lazarus, and at last have been received by him into everlasting habitations. The reason why there was such a gulf between them in the future world was the fact that Dives made the gulf in the present world. Jesus clearly taught that we are only stewards of God in this world, and in the future world we will have to account for the way we have used our Lord's money. I heard a Philadelphia preacher at the University of Texas say that in this age it is a disgrace to be poor. If he used the word "poor" in the sense of pauper, there is doubtless much truth in what he said. It may be even a greater disgrace to be rich. Mr. Carnegie has said that the time will come when it will be a disgrace to die a millionaire. He doubtless meant that it is a disgrace not to make a wise use of the property a man may have acquired.

It is certainly to be regretted that modern socialism has been so much under the influence of infidel leaders; for while it has gone to great extremes, it certainly has some important truths for society. It seems in some quarters to be coming more under Christian influence. The present attack of the Roman Catholic Church upon it may cause it to defend itself against infidelity. It seems that under the direction of the Pope the Roman Church has organized a crusade against socialism. Bishop Quigley, of Buffalo, N. Y., has issued a manifesto against it. He uses the following strong language: "As a political party, Social Democracy is a recent importation from Continental Europe. Here, as there, its avowed object is the creation of a new order of things totally destructive to the existing social, political and economical conditions under which we live. The attainment of this new order of things is to be effected by political agitation in the main, but revolutionary and violent methods are freely urged by its leading advocates as soon as the masses shall be sufficiently organized to cope with the power of capital and class.

"Everywhere this movement is characterized by unbelief, hostility to religion, and, above all, uncompromised and bitter

hatred and denunciation of the Catholic Church. Its official programs, the platforms of its party conventions, the public utterances of its leading advocates, its newspaper organs and periodicals, breathe hatred and threats against revealed religion, its doctrines and institutions."

Again the bishop says: "Social Democracy denies the existence of God, the immortality of the soul, eternal punishment, the right of private ownership, the rightful existence of our social organization, and the independence of the church as a society complete in itself and founded by God. Therefore no Catholic can become a Social Democrat. Therefore no Catholic can become a member of a Social Democratic organization, or subscribe for or in any way contribute to the support of a Social Democratic newspaper organ."

The *Worker*, the New York organ of the Social Democratic party, thus replies to the bishop: "The bishop's charge is a sweeping one. We now challenge him, as bishop or an honest man, to prove, not the whole, but one-hundredth part of what he has alleged. He can not do it, for it is not true. Our national party platform is printed in this paper; let readers search there for hatred, denunciation and threats against the Catholic Church or any other. We have, in our ranks, not only men holding to the beliefs of Protestant churches, but men belonging to the same communion with Bishop Quigley and wearing the same cloth of priesthood. In the Socialist movement we ask no man his creed. We demand only his faithful adherence to the working class in its battles with the forces of capitalism."

Again, the editor of the *Worker* says: "Bishop Quigley, let us advise you to reconsider your action. Your attack is an unprovoked one, for the Socialist party makes no attack upon you or your church or your beliefs. But if you persist in the attack, let us tell you there is no organization on earth that can fight as we can. Bismarck has measured strength with us, and failed. Russian czars and French dictators have tried to crush our movement, and they have failed. You will not succeed."

This shows that the Social Democratic movement has not been fully understood. That its leaders in the past have too frequently been infidels, there can be no question; but the movement itself is not necessarily infidel. Its purpose is evidently to benefit the people, and if it can come under the leadership of Christian men, it may become a powerful force in the interest of civilization. While the Social Democracy has gone to extremes, its opponents have gone to fully as great extremes, and it may yet prove itself to be a providential movement in the interest of humanity. Students of Christian sociology should do all they can to guide the Social Democracy in the right path. We should all work for the general good of mankind.

In Book Third, the author discusses the *golden mean* philosophy in its relation to the solution of the greatest problems. He fully believes that all the erroneous systems in science, philosophy and religion have been the result of pushing partial truths into extremes. Both realism and idealism contain truth, but one has been pushed into materialism and the other into rationalism. The *golden mean* philosophy harmonizes the two. We find the same extreme positions fully as visible in the history of religion as in the history of science and philosophy. In fact, what a man's philosophy is, that his religion will be. If you find a man materialistic in philosophy, you will find him materialistic in religion; and if you find him pantheistic in philosophy, you will find him rationalistic in religion. What is now known as the *higher criticism* in religion has long since been discussed in philosophy.

We certainly need the *golden mean* philosophy in discussing the problems connected with the higher criticism. We should at the very beginning be careful in the use of terms, and not confound the higher criticism with destructive criticism. Prof. J. W. McGarvey truly says: "Strictly defined, higher criticism is the art of ascertaining the authorship, date, credibility and literary characteristics of written documents. It is a legitimate art, and it has been employed by Biblical scholars

ever since the need of such investigations began to be realized." This definition should be kept in mind, for I frequently see in some of our most learned periodicals the *higher* criticism confounded with the *destructive* criticism. It is greatly to be regretted that many who in the past have only been considered higher critics, are rapidly becoming very destructive. This is manifestly true of Prof. T. K. Cheyne. The following language in the *Nineteenth Century and After* is certainly very skeptical: "Abraham, Isaac and Jacob, then, are lunar heroes. In the case of Abraham this is, according to Winckler, doubly certain. His father Terah comes from Ur of Chaldea, the city of the South Babylonian Moon worship (Nannar), but in order to reach Canaan, he must halt at Narran, which is the second great center of lunar worship in the region of the Euphratian civilization."

Again the learned professor says: "And how comes Sarah to be at once Abraham's sister and his wife? Because Sarah, being the counterpart of Istar, has a double *role*. She is the daughter of the Moon-god, and therefore Abraham's sister; she is the wife of Tammuz, and therefore Abraham's wife. For Abraham, too, according to Winckler, has a double *role*; he is the son of the Moon-god, but he is also the heroic reflection of Tammuz. Of Isaac little is recorded; he dwells at Beersheba, the well of the Seven-god; that is, the Moon-god. Jacob, however, is much more definitely described. His father-in-law Laban reminds us, by his very name, of Levena, the moon, and Laban's two daughters, Leah and Rachel, represent respectively the new moon and the full moon. Dinah, Leah's daughter, represents Istar, the daughter of the Moon-god, and with her six brothers makes up the number of the days of the week, one of which in fact (*Dies Veneris*, Friday) has a female deity."

Professor Cheyne thinks that the key to the character of Joseph is found in Gen. xxxvii. 10, where he dreams that the sun, moon, and the eleven stars did homage to him. The professor further says: "In the original story it was the Moon-god (Jacob), with his children, who bowed down before the Sun-

god (Joseph), his son. The rest of the story of Joseph now becomes clear. The lunar heroes, Abraham and Jacob, fetched their spouses from the land of the Moon-worship; the solar hero Joseph goes to Egypt, the land of Sun-worship, to obtain for his wife the daughter of a priest of Heliopolis. But, like Abraham, Joseph also represents Tammuz, the Sun-god of springtide, who dies and passes into the underworld, whither Istar descends to bring him back to earth. This is why he is cast into the pit, and again raised out of it. Hence another reason for Joseph's going into Egypt, for Egypt represents the southern region of the sky, in which the sun stands in the winter when Tammuz is dead. That the tribes of Israel (necessarily twelve, because of the signs of the zodiac), together with their ancestors, are connected with an astral myth, is not a new idea, but it has been worked out by Stucken and Winckler with greater fullness of knowledge than by any previous writer. It is, of course, not stated that the early legends are historically worthless; wisely used, even the early legends can be made to furnish historical material, both directly and indirectly."

It can readily be seen by students of philosophy that the methods of Stucken and Winckler are those of the Left Wing of the Hegelian philosophy. Strauss and others applied the same methods to the New Testament and failed; and the destructive critics of the Old Testament will certainly make even as great a failure. Their methods would not only destroy the history contained in the Bible, but all other ancient history and even much modern history. The student would soon begin to inquire if Hannibal, Cæsar and Alexander had any real existence. Destructive criticism is skepticism; for if it succeeds in destroying the Old Testament, it will by precisely the same methods destroy the New. As Neander and others effectively answered the arguments of Strauss and his school in their destructive criticism on the New Testament, so there are others who will as effectively answer the destructive critics of the Old Testament. It is said that when Neander read the statement of De Wette that the resurrection of Christ could no more be

denied upon historical evidence than the assassination of Julius Cæsar, the great historian burst into tears. It is equally true that upon historical evidence the lives of the patriarchs can no more be denied than can the lives of the Roman emperors. It seems that the purpose of the destructive critics of both the Old and New Testaments is to eliminate the supernatural. This they can not do, for it would destroy all revelation. Hegel claims that the Christ is the goal of all ancient history and the point of departure for all modern. The resurrection of the Christ is the supreme fact of the gospel, and the fact upon which the apostles dwelt. The man who denies this fact can no longer in consistency be called a Christian.

Book I.

THE GREATEST SCIENTIFIC AND PHILOSOPHICAL PROBLEMS OF THE AGE.

CHAPTER I.

THE PROBLEM OF THEISM.

Those who deny the personality of God are weak in their belief of the personality of man. In all the pantheistic religions of the East, men are very indistinct in the perception of their own personality. Why is this? I answer, it is because man arrives at a belief in the personality of God very much as he arrives at a belief in his own personality. Self-consciousness, unperverted, guarantees a belief in man's personality, and man's religious nature, unperverted, guarantees a belief in a Supreme Being. The great German psychologist Lotze uses the word *ahnung*, which is nearly the same as our word *presage*, for man's primitive sense of a Supreme Being. That man has such an apprehension of God is evident from the fact that his belief in the existence of God does not always depend upon proof. One special fault I find with works on Theism is the fact that nearly all of them that I have read place special emphasis upon some particular argument, and ignore all the rest. Even Sir William Hamilton made this mistake. I will present here ten proofs of Theism, which, taken together, are to my mind perfectly conclusive.

Proof I. Intuition. I think that Professor Calderwood, in his excellent work on "The Philosophy of the Infinite," places too much stress upon this argument. In fact, he seems to ignore all other arguments. Dr. Hodge, in his "Systematic Theology," takes the position that the idea of God is innate. He does not, however, go so far as Professor Calderwood, and ignore all other proofs. I do not think that man has an intuition of God in the

sense that he has of space and time. Sir Isaac Newton claimed that space and time are attributes of God. If that be true, then God exists, for space and time of necessity exist. We must not confound intuition and instinct. It is certainly true that man instinctively looks Godward, and those who use intuition in that sense certainly have a legitimate argument.

II. The Ontological Proof. The existence of God is involved in the idea of him. Dr. McCosh, in his "Intuitions of the Mind," places a good deal of stress upon this argument. Man naturally attaches to the idea of an infinite and perfect being the very image of God. From the fact that man has in his mind the idea of the infinite, Descartes reasoned that God must have been the author of it. This is really a valuable argument from effect to cause.

III. The Cosmological Proof. Everything in this world is finite, and did not have its origin in itself. We can trace effects back to causes, which also become effects. If there is no causative being, who exists without being caused, then the chain would be endless, and causation would be a mere phantom. Julius Muller, the great German theologian, shows quite conclusively that *causa sui* implies personality. If this be true, then the universe is an effect, and a *supreme personality* is its author.

It is very evident that the world could not have made itself. Some so-called philosophers reason very much as Topsy did. They say the world has simply grown, has been developed. Suppose that is true, would not an advancing world need an author as well as one that stands still? If the world has simply unfolded itself out of chaos, it would, then, certainly demand an *infinite cause*.

Everything in this world is dependent. Gravitation holds the mineral kingdom in its place, and it is moved by a force not itself. The vegetable kingdom depends upon the mineral for its life. The animal depends upon the vegetable. Even the earth depends upon the sun, and, so far as we know, the whole system of nature is dependent. Man himself is a dependent being. A

dependent being implies an independent one. We may safely conclude, then, that man's author is an *independent being*.

IV. The Geological Proof. Geology furnishes some striking proofs of the existence of a Supreme Being. The history of this earth shows crisis as well as development. There was a time of awful convulsions, when the solid rocks rolled in liquid fire. At one time, the atmosphere, a hundred miles high, was filled with gases that no animal could breathe. There was a time when gigantic animals, now extinct, were monarchs of this world, and devoured its great vegetation. There is after this a great ice period, and animals, frozen in the ice, are preserved to the present time. After all this the earth is fitted up for the abode of man. We must look beyond development to the Infinite Creator as a sufficient guide to have brought the earth through all its dangers.

If the theory of development be true, inert matter could not have produced such wonderful phenomena. In fact, all development implies a guiding will beyond phenomena. The forces of nature certainly can not account for their own origin. If there is a law of evolution, that is the guiding star in all progress, that law can not account for its own origin. It points back to a Supreme Lawgiver, who is far above the mutability of phenomena.

V. The Astronomical Proof. "The heavens declare the glory of God; and the firmament sheweth his handywork" (Ps. xix. 1).

1. The heavens declare the glory of God in their unity. The heavens above are spheres, very much like our earth. All have orbital motions, and probably also axial motions. All appear to be warmed and lighted by the same element, and are governed by the same law of gravitation. Observe our solar system, and you find unity in variety. One member of the system is one hundred miles in diameter, and another nearly one hundred thousand. Some have moons, others have none; some have atmospheres, others have none. Saturn has three equatorial rings, and eight moons; no other planet has so many. Neptune's year is equal to one hundred and sixty-five of ours. Saturn's day

is about one-half of our day. While there is infinite variety in the solar system, we also find perfect unity. All have a common center, and around the sun the different planets and satellites go. Night after night they declare God's glory. In the solar system we have unity of matter and unity of law, and these declare the unity of God.

We find the same unity in variety when we pass to the fixed stars. These fixed stars are great central suns, very much like our sun. They differ greatly in size, and even the light emitted from them has different colors. Some of the systems appear to be lighted with emerald, and others with many colors. Of course these great suns differ in size. Take Sirius, the brightest star in the heaven, and it is almost dazzling to the naked eye. Around one great center the universe appears to move, and we are probably safe in calling this center the very throne of God itself.

2. The heavens declare the omnipotence of God. The power of the almighty architect is certainly displayed to all who fully comprehend the structure of the heavens. Such might not be the case to a superficial observer. Contemplate for a short time the ponderous orbs, and you will understand what I mean. Our earth is one of the smallest, and it is a globe eight thousand miles in diameter. Think of this ponderous body hurled into space and in constant motion. This gives us some conception of omnipotence. But what is our earth in comparison with the great universe of God? It is God's almighty arm that has projected these stupendous orbs into space, and impressed upon them their wonderful velocity. It is useless to talk about the laws of motion and attraction. These are but the modes in which God exercises his power, and they can not, in any sense, be the power itself.

3. The heavens declare God's glory in their vastness. The vastness of the solar system is almost beyond comprehension. The sun itself might be called a million-fold world. Then think of the other bodies of the great system, and you can indeed exclaim, How vast! Then look, some bright night, into space, and behold a thousand suns, similarly attended to our own. The

telescope brings many more to our view. I was never more impressed with the vastness of the heavens than when permitted, upon the top of Mt. Hamilton, to look at the heavens through the great Lick telescope. God's glory is certainly declared in the vastness of the heavens.

4. The heavens declare the wisdom of God. It is not so easy to understand the wisdom of an architect as his power. It is easy to see the evidence of power in a steam-engine, while a much better understanding of the engine is essential in order to comprehend the wisdom in its construction. While we readily see power in the universe, it requires quite a good comprehension of the celestial mechanism in order to understand the wisdom displayed in its organization and arrangement. The thoughtful astronomer can not otherwise than behold the wisdom of God in the organization of the solar system. In the center is the controlling orb. The planets vary in distance from this center until the most distant one includes in its orbit an area whose diameter is sixty millions of miles. While these orbs attract one another, God in his wisdom has so arranged them that they move on in their pathways without any conflict. The same thing is true of all other systems, as well as the solar system. Some astronomers recently thought that Biela's comet would strike our earth. When the comet reached the point of contact, the earth had passed on and was safe. The wisdom of God is fully manifest in the wonderful order and adaptation which the astronomer finds everywhere in the shining heavens.

5. The heavens declare God's glory in their relationship to law. All nature is governed by law, or, better, according to law. The laws of Kepler and of Newton are as operative to-day as they were at the time of their discovery. The planets move in the same elliptical orbits, in the same times, and with the same principles of retardation and acceleration as they did thousands of years ago. The stellar system is no less governed according to law than the solar system. We find law everywhere, even upon the blazing thrones of the heavens. The most distant system is as much governed by the law of gravitation as is our solar system. God everywhere governs according to

law. What we term the laws of nature are simply the uniform expression of the will of God.

VI. The Physico-Theological Proof. The evidence of intelligent purpose in the constitution of the world proves the personality, the intelligence and freedom of the First Cause. It is an argument that will impress all intelligent persons. Socrates illustrated this argument by a statue, and Paley, two thousand years afterwards, by a watch. All nature can really be used as an illustration. Sir Isaac Newton thought the eye a cure for atheism. The eye is both telescope and microscope, altering its focus to suit the distance of an object. The lenses of the eye, and the optic nerve behind them, are adapted to the waves of light coming from the sun, more than ninety millions of miles away. The whole system of nature is certainly valuable in the argument from design. The following lines, doubtless, contain more truth than poetry:

God! let the torrents, like a voice of nations,
Answer; and let the ice-plains echo, God!
God! sing, ye meadow streams, with gladsome voice;
Ye pine groves, with your soft and soul-like sound;
Ye signs and wonders of the elements,
Utter forth God, and fill the world with praise."

It is important to distinguish between order and adaptation since the advent of modern evolution theories. In order, we have the harmony of nature resulting from the reign of law. In adaptation we have the arrangement of means to special intelligent ends. Both order and adaptation imply design. In the perfect conformity of all vertebrate animals to a typical idea is a good example of order; the adaptation of the wing for flying or the foot for walking well illustrates special adaptation. The mind, in the order of nature, can not otherwise than recognize the very thought of God. To my mind, adaptation is plainer in the works of God than in the works of man. The hand of man bears more marks of design than the tools that man makes. Some seem to think that the evolution theory destroys the teleological argument. This theory is not science, but only an hypothesis, which may not hereafter be accepted as science.

But if it should hereafter be proved, it would not affect the theistic argument, which proceeds from adaptation to design. A few rudely formed stones satisfy geologists of the past existence of mankind in the corresponding epoch. This shows a natural belief on the part of mankind that adaptation proves design. In fact, evolution has nothing to do with the why, but simply the how of phenomena. Even Professor Huxley affirms the consistency of evolution with design. These are his words: "The teleological and mechanical views of nature are not necessarily mutually exclusive. On the contrary, the more purely a machinist the speculator is, the more firmly he affirms primordial nebular arrangement, of which all the phenomena of the universe are consequences; the more completely is he thereby at the mercy of the teleologists, who can always defy him to disprove that this primordial nebular arrangement was not intended to evolve the phenomena of the universe."

I want to draw a few evidences of design from anatomy and physiology. These have always been very striking to me ever since, in my boyhood, I read Paley's works. The means by which food is converted into blood, which blood is so conveyed through vessels that nutriment is properly appropriated, and waste matter thrown away. In this arrangement we have wonderful adaptation. The heart, which propels the blood to all parts of the system, is more wonderful than the great engine we saw in Machinery Hall at the Centennial Exposition, which moved all the machinery in the hall. Such adaptation certainly implies intelligent design. All thoughtful persons must admire the wonderful skill which planned the human hand. When we watch the fingers of the musician flying over the keys, we are impressed with matchless adaptation. No more perfect mechanical device can anywhere be found. Does it not imply intelligent design? One more illustration; viz.: The human brain that holds in its mysterious folds the thought that advances the highest civilization. The relationship of the brain to thought is wonderful. In great mental activity the brain receives a larger supply of blood. In fact, the temperature so increases that it can be measured by a thermometer applied

to the scalp. Adaptation found in anatomy and physiology certainly points very plainly to an intelligent designer.

VII. The Psychological Proof. As the eye implies the existence of light, so the religious instincts of man imply a light from above. The religious nature of man is as real as the physical; and as the physical implies the existence of the material world, so the spiritual implies the existence of the spiritual world. Man knows the existence of mind by his own consciousness; and while he is not directly conscious of God, he is conscious of the existence of faculties which cause him to reach out for the Infinite. The soul has a conscious dependence upon a higher Being, and feels that this world can not fully satisfy its wants.

Man is so constituted that he needs guidance. The history of the race, as well as that of the individual, shows that man is not a sufficient guide in himself. He must be placed under law. There can not be law without a lawgiver. Therefore, the Author of man's nature is a Lawgiver. But man's nature not only demands law, but it demands moral law, and this implies that man's Creator is a *moral Lawgiver*. The faculties of the human mind are such that they demand an intellectual and moral *guide* to secure their complete development. The God of nature and of revelation has given a system by which humanity can reach perfection.

VIII. The Historical Proof. This argument is from the belief of mankind, as testified from the facts of history. Recent researches in history and ethnology fully justify the statement that if a belief in God is not innate, it is certainly connate. It is true that some missionaries and travelers who were unwilling to believe that man could obtain any knowledge of God except from the Bible, have reported that they found tribes entirely destitute of the theistic idea. But a more careful knowledge of the language and literature of such tribes has shown that the first reports were erroneous. While the idea of some tribes may be crude and grotesque, it does not destroy the fact that mankind universally feel a dependence upon a higher being.

Comparative philology has been a great support to the historical argument in favor of the *divine existence*. It is said that the Aryan race has always had a tendency to polytheism; yet we find in all the Indo-European languages a tendency to monotheism clear back of all polytheistic notions. The word for God is really the same in Sanskrit, Greek, Latin and German. In the oldest documents of the Aryan race this word is used to denote the highest Deity and the Father of gods and men. This fact, to my mind, is very significant, and it shows that the whole Aryan race at one time tended towards a belief in a Supreme Being.

We may account for the theistic idea among the races of men in the following ways: (1) God at the beginning gave man a revelation of himself. Even John Stuart Mill claimed that if there were a God, it was probable that he had revealed himself to man. (2) There is a common tendency among men to retain and transmit the idea when once presented. (3) Man instinctively depends upon a higher being.

IX. The Providential Proof. This argument is founded upon the evidence of a moral government among men. As the spirit influences the body, but is to us unseen, so God in his providence governs this world, although he is to us unseen. Any careful student of the world's advancement can not fail to see the providential guidance of God in the progress of humanity. The very things which have appeared as ruinous to a nation have been the means of its rapid advancement. The Civil War in America appeared perfectly ruinous to republican institutions, yet it was really a means of unifying the country, and the United States has made more rapid progress since than ever before. Even the Southern States are more prosperous than they were before the war. God makes even the wrath of man to praise him. How different, indeed, is this view of the world from that adopted by the pessimists. Schopenhauer, the great prophet of this school, claims that man is befooled by hope, and dances into the arms of death. He looks upon human life and upon man as a failure, and thinks it would have been better if man had never been born. If all men believed this

doctrine, it would be an eternal bar to human progress. Under the benign influence of a faith in the providential government of God, the highest ethical systems of the world have been developed. The reign of atheism in France during the last part of the eighteenth century shows that when a nation becomes thoroughly atheistic it is prepared for a reign of terror. It unchains anarchic forces, and demoralization immediately commences its ruinous work. All persons, then, who believe in the progress of civilization must advocate the theistic idea.

X. The Ethical Proof. This evidence is based upon the fact that man has a conscience. I do not think that conscience teaches the right, but it is certainly a correct guide in the region of the motives. It is that faculty of the mind by which one perceives and feels the right or the wrong in the intention and the choice. The question which now presents itself to us is, Why has man such a guide? We can not discard the intuitive principle of causality; and as we find man with such a guide in his own bosom, we must conclude that its cause is an *intellectual* and *moral guide*.

Conscience is not only a guide, but it is also a *ruler* and a *judge*. It sits in judgment upon our actions, and if we are not obedient to its authority, it lashes us with the intensest fury. The little word *ought* has made cowards of some of the greatest conquerors of the world. The existence of this *ruler* and *judge* in the constitution of man implies a *Ruler* and *Judge* over the affairs of the universe. We find ourselves amenable to a law which is not the product of our will, and which is irrevocably imposed upon us, and the violation of which brings upon us the greatest misery. This testifies to the existence of a moral Lawgiver who has written man's duty in his inmost nature. Man's moral nature thus connects him with a moral system, which has been established by the Ultimate Cause of all existence. In the study of self, man finds a purpose not his own, which he knows himself frequently to resist; but it is felt in his nature, and he can not get rid of the idea that he ought to be a good man. The fact that man has a purpose connected with a great moral system makes him think of a *moral purposer* as

the Author of his being and that of all other moral beings. We feel that there is a moral government over this world, and that we are under obligations to it. In the conflicts between good and evil we know that we ought to choose the good and reject the evil; and whatever the consequences may be, those who follow conscience will always follow what they believe to be right. The eternal ought lifts man far above utilitarianism. He feels under obligations to that power, not ourselves, which makes for righteousness.

From the relation of moral law to the happiness of man, the philosopher Kant presented an argument in favor of the *divine existence*. He claimed that the moral law, viewed as an original and unconditional command, manifested itself within man as a categorical imperative. We are under obligations to the moral idea, and really exist for morality and happiness. To the moral law we are bound by an imperative that admits of no dissent, and to happiness we are bound by certain capacities, desires and adaptations. The moral law compels us to seek the happiness of others as well as our own, and we feel that we are capable of gaining for ourselves and for others the happiness for which nature has adapted men. We are compelled, therefore, by an act of the *practical reason*, to assume the existence of a moral Author and Governor of the universe and future state, in order to reconcile and complete those elements which appear in human nature.

A powerful argument for the Divine Existence can be built upon the instincts of conscience. When we study the instincts of the lower animals (for example, those of the bee, ant and beaver), we find them working through a wonderful agency towards a distinct purpose. If we are true to science, we will not fail to find in the instincts of conscience that which causes man to work as if the approval of God was the chief end of life. The instincts of conscience seem, then, to point to God as a person; for we care nothing about pleasing that which is blind and destitute of personality. But we feel our dependence upon God, and are anxious to obey his commandments. We instinctively feel that by doing right we are getting closer

and closer to him, and that we can become so much assimilated to his character that we will ultimately see him as he is.

I will not have space here to present the Biblical argument in favor of the Divine Existence. I, however, consider it the most convincing argument of all. The Bible assumes the Divine Existence, and addresses man as the offspring of God. If the Bible contains a revelation from God, which its types, miracles and prophecies certainly show, then the question of the Divine Existence is settled. There is no reasonable explanation of the mission of the Christ except upon the supposition that God was his Father. God's greatest revelation to man was through the Christ; and Jesus, the Christ, fully emphasized the unity, the spirituality, and the moral perfection of God.

CHAPTER II.

THE PROBLEM OF CREATION.

INTRODUCTION.

Astronomy gives us the probable origin of the universe. Then Geology, so far as this earth is concerned, comes in to explain the phenomena. As we are especially concerned with these sciences in the problem of creation, I want to call some attention to them in this Introduction.

These sciences take man beyond the limits of his present mortal existence. While they disclose to us our smallness compared with the beyond, at the same time the fact that we are permitted to investigate the beyond, is a foundation of hope that we have a relationship to worlds beyond this sublunary sphere. These seem to be the only physical sciences that really do point us beyond this present world. The other sciences deal almost exclusively with the laws of nature here, and put in our hands the means of greatly increasing our powers over the material world. Some of the other sciences are greatly dependent upon Astronomy and Geology; for example, Geography and Navigation borrow much from Astronomy. While Astronomy and Geology have many points of likeness, in other respects they are very dissimilar.

1. While Astronomy is the oldest of the sciences, Geology is almost the youngest. The early Egyptians and Chaldeans cultivated Astronomy, and they really made great progress for their times. They mapped out distinctly the constellations, which we are contented still to adopt. They also understood the signs of the Zodiac. We thus see that Astronomy was born several thousand years before its sister Geology. In fact, Geology did not exist until the last quarter of the eighteenth century.

2. Geology points to the past, while Astronomy belongs to the present and the future. Geology goes back to prehistoric times, and untombs the Ichthyosaurus, the Pterodactyl and the

Mastodon. It astonishes us with the remains of former creations. Astronomy exists in the present, and will continue to exist in the future. The sun, around which roll the planets, is the center and life of our system. This order will continue until the Creator, at the second coming of Christ, revolutionizes the system. In fact, the greatest astronomers of the age claim that the solar system is running down, and the time must come when there will be a great catastrophe.

3. Astronomy and Geology differ in the nature of their proofs. Astronomy has largely mathematical evidence. This, of course, is *demonstrative*. It also employs observation, comparison, and deduces from facts uniform laws of nature and fixed relations of cause and effect. While this is not equal to mathematical evidence, it may almost amount to certainty. The work of Professor Stokes and others in the application of the spectroscope to astronomical purposes, introduces, to some extent, the experimental method into astronomical studies.

Geology rests almost entirely upon the evidence of facts; and these facts are not so numerous nor so well ascertained as the one relating to Astronomy. They have to be obtained from relics of former conditions of our earth, and they are much scattered and unconnected. The consequence is that many hasty theories in Geology have had to be abandoned. The imperfections of the science in reference to chronology should not be overlooked. It has no means of calculating the duration of time in the successive epochs of the earth's surface. This fact is valuable in the study of the relation of Geology to the Mosaic Cosmogony.

SECTION I.—ASTRONOMY AND GENESIS.

There are four hypotheses in reference to the origin of the universe: (1) It has been claimed by some that the universe is eternal; that it passes through cycles of change, something like the revolutions of the planets upon their orbits. (2) This hypothesis also demands the eternity of matter, and it attributes the laws of the universe to chance. It teaches the blindest fatalism. (3) Agnostic evolution does not differ greatly from the preceding hypothesis; but it is more in harmony with law

in its relationship to the unknowable. (4) God created the heavens and the earth. This does not exclude a proper evolution.

The first two hypotheses are plainly contradicted by the revelations of modern science. The greatest scientific writers in the world now claim that the material universe had a beginning, and that it will also have an end. Neither vegetable nor animal life is eternal. Man did not always live on this earth. Astronomy carries us far beyond the existence of life. The gaseous state to which it points us was not the permanent state, for matter did not continue in that state. It is very evident that it had a beginning. Why may not the Unknown of Herbert Spencer, from which all things have come, be the God who has revealed himself in the Bible? Science and religion look at the same things from different standpoints, and they should always be friends. Take, for example, Astronomy. In the shining heavens the astronomer observes matter and force; and really studies the heavens from the standpoint of what we now call celestial physics. The religious observer beholds the immensity, omnipotence and wisdom of God. Instead of these different aspects of the same phenomena being opposed to each other, they are equally essential to make up the whole truth in reference to the same facts. Science without religion is blank materialism; and religion without science is superstition. Religion and science are not only logically related, but they are also historically related. Both go back to the beginning when Jehovah created the heavens and the earth.

Many foolish objections have been urged by religious teachers to the nebular hypothesis of Herschel and Laplace. Of course, it is only an hypothesis, and there are some scientific objections to it. So far as religion is concerned, there is certainly nothing in it antipodal. It is a beautiful hypothesis, placing the solar system under a single law, thus pointing to the unity of nature and the unity of the Creator. This hypothesis claims that the sun was at one time a nebulous globe, the diameter of which comprehended within its limits the orbits of all the planets. The matter of which the solar system is now

composed, at that time was a part of the sun. Contraction increased the velocity of this great body until centrifugal force overcame gravity, and a vast ring is thrown off, which revolves upon its axis as does the parent body. Thus the planets and satellites of the solar system were formed. This interesting hypothesis all works well after matter was once set in motion and placed under law; but we naturally ask, Who set inert matter in motion and placed it under law? We are thus forced back to the great First Cause of all existence. This harmonizes with the Bible, that God at the beginning created the heavens and the earth. Genesis and Astronomy are thus in perfect harmony. Genesis as well as Astronomy teaches that the heavens were created before the earth. This was in the beginning. The definite article is not in the original; so Genesis only teaches that God in the beginning created the heavens and the earth. It makes no difference how far science may go back, Genesis goes back equally as far. The Bible as well as science teaches that the seen universe came from the unseen. The wasteness and emptiness of Gen. i. 1 certainly harmonizes with the nebular hypothesis. This primitive condition of matter was before sun, planet or blazing star. "And the earth was waste and void."

Hebrew scholars are quite well agreed that *bara* in Gen. i. 1 denotes primary creation, especially when it is in the Kal conjugation. Gesenius thus speaks: "The use of this verb in Kal (the conjugation here employed) is entirely different from its primary signification (to cut, to shape, to fashion), and it is used rather of the new production of a thing than of the shaping or elaboration of existing material." Delitzsch says: "The word *bara*, in its etymology, does not exclude a previous material. It has, as the use of Piel shows, the fundamental idea of cutting or hewing. But, as in other languages words which define creation by God have the same etymological idea at their root, so *bara* has acquired the idiomatic meaning of a divine creating, which, whether in the kingdom of nature, or of history, or of the spirit, calls into being that which hitherto had no existence."

"And God said, Let there be light; and there was light." When this sublime declaration was made, there was no sun, planets or stars. Could a mere man, with the views of creation entertained by the wise in the days of Moses, have made such a declaration? This statement is in perfect harmony with the nebular hypothesis, which probably explains the origin of the universe. It was because God commanded, that light was. It was necessary for God to create the medium through which light is transmitted, or the sun could not have given us light. "God called the light Day, and the darkness he called Night." This sublime language shows a separation between light and darkness, but the word day denotes an indefinite period, and not simply twenty-four hours. We find both the word day and the word year thus used by the ancients.

In the second and third periods of time the work of creation continues to progress; so that at the close of the third period the planetary worlds, including our earth, are definitely organized. The word firmament should be translated expanse, and then all the trouble connected with that word is settled.

On the fourth day, or great period of creation, the mist is driven away, and the sun, moon and stars become visible. The order of creation thus far given by Moses is in perfect harmony with science. The earth, one of the smallest of the planets, was thrown from the sun's equator long after the outer planets, and at a time when the sun's matter had been more condensed. The smallness of the earth would cause it to lose its caloric with great rapidity, so it would become a fit place for vegetable life long before the sun would lose its nebulosity. This it would do before its atmosphere would become sufficiently translucent for the sun, moon and stars to be seen. While day and night, before this, had been severed, they had not become so separated as they were on the fourth day.

While we believe that the nebular hypothesis is probably true, it should not be forgotten that it is only an hypothesis. We find in the material world more than sixty elementary substances, with their affinities, attractions and repulsions. The spectroscope, which may reveal even more than the telescope,

shows these same substances in the distant stars. Whence came all these elements? Something more than star dust is required to explain them. If they were originally placed in the star dust, then the Creator placed them there, and he must have superintended their development, for evolution implies a Supreme Being back of it. Dead matter can not account for the production of the universe. Nature, intelligently understood, as well as the Bible, truly declares the glory of God.

SECTION II.—GEOLOGY AND THE MOSAIC COSMOGONY.

1. The Geological Record. I have heard Dana and Guyot in their classrooms; and they not only convinced me that Geology and Genesis are in harmony, but they made me feel that Geology is almost divine.

The materials of the earth are so arranged that you can read its history almost as you do the pages of a printed book. One leaf is above another, as one page follows another, written, engraved and illustrated. There are six geological ages, as there are six days in Genesis; and those who study carefully the two records, will be astonished in contemplating such a wonderful harmony. Such harmony does not exist between science and other ancient records.

The first age in Geology is called the Azoic Age. The word means without life, but life certainly extended further back than many geologists are disposed to think. Dr. J. W. Dawson, of Montreal, Canada, discovered life as far back as the Laurentian period. Dr. Carpenter, of London, carefully examined this species under the microscope, and confirmed the discovery of Dr. Dawson. When I visited Montreal, one of the first places I was anxious to see was the lecture-room of Dr. Dawson at McGill University. This great man has done much to advance the cause of both science and religion. The first time I ever looked upon the Laurentian hills, I was deeply impressed with the majestic intelligence of the Architect of this earth. How uncertain is the language of man, who calls the Western Continent the new world, when in reality it contains the first land raised from the bottom of the deep! How

long the Azoic Age continued we do not know, and it is probable we never will.

Just above the Azoic Age comes the Silurian Age. It is the first story of the building above the foundation. Of old, God laid of granite the foundation of the earth, and in the Silurian Age he commenced building upon the granite; and we thus have the second page in the world's history. The rocks of this period are mostly slates, limestones and sandstones, and they are not thought to be less than thirty thousand feet in thickness. It is quite remarkable that of the many species that lived and died during that period, not even one of those that now swim the sea, or creep upon the land, can be identified with the species of the Silurian Age.

The next page in the wonderful book is the Devonian Age. In this age was formed the old red sandstone, which, in the State of New York, is fourteen thousand feet in thickness. This was the age of fishes, and although there are thousands of species, we can safely say that but few, if any, can be identified with the species of the preceding period. This does not at all harmonize with the doctrine of transmutation of species. Another difficulty for that theory, just here, is the fact that the ganoids, or reptilian fishes, which are among the highest grade, were the earliest of fishes.

We turn another leaf, and come to the great Carboniferous Age. Then was deposited the coal which now warms and lights our houses. Many times have I, in the city of Scranton, Pa., looked at the bright anthracite coal fires, and thought of the Great Designer, who formed the coal for man long before his advent upon this planet.

The next formation above the Carboniferous is called the Reptilian Age, because during this period the reptiles were as numerous as the plants had been during the coal period. There is quite a chasm here, which evolution alone can not bridge. There are no reptiles at the present time to be compared to the great reptiles of the Reptilian Age. Transmutation has run in the wrong direction. In that age there were flying lizards sixty feet long, and frogs nearly as large as a

modern elephant. These great monsters devoured their prey, and frolicked in the waters where now is the solid earth of the British Isles. If there had been transmutation from these species, I am of the opinion that some modern Darwinians would long since have emigrated.

We now turn to the last leaf in the geological record, and come to the Mammalian Age, to which age man also belongs. Before, however, man was introduced, some marvelous changes took place, and we can very properly place man in an age by himself. All the orders belonging to the Mammalian Age passed away before man's advent upon this beautiful earth. Amid some of the most terrific convulsions the animals of the Mammalian Age perished, with as sudden a death as that of the savage monsters of the preceding age. The temperature seems to have fallen suddenly to a freezing point, and some of the animals, overtaken in the mud of Siberia, have been excavated, and the flesh was so perfectly preserved that it was eaten by dogs. What becomes of the transmutation theory in this last geological period? According to Professor Dana, the ox appeared in the Tertiary period before the monkey. We do not know the exact time when man was introduced into this world; but we do know that he is the terminus of vertebral life. All geological preparations and ideas converge in him. The world seems to have been designed to stimulate the thinking powers of man. The beneficent design of God is seen in him who represents the finality of infinite design. Man is the focus of geological history, and all vertebrate development finds in him the highest and consummating type. The chasm which separates the intelligence of man from the instinct of brutes is indeed broad, and one that can not be spanned without the intervention of God. Man is the only animal that worships, and he consequently has a relationship to God that the rest of animals has not.

2. The Mosaic Record. "In the beginning God created the heavens and the earth." No words that have ever been penned by man are more sublime than this language in the first chapter of the Bible. It condemns Atheism, for it was

God who created the heavens and the earth. It condemns Pantheism, for the heavens and earth are not God, but were created by him. It condemns Materialism, for material substances came from a substance not material. The things that are seen were not made of things that do appear. The Word was in the beginning, and by *him* God created the heavens and the earth.

The first chapter of Genesis appears to be divided into two periods of three days each, both of the periods commencing with light. The first period represents the inorganic; and the second, the organic world. The light of the first was cosmical, that of the second was to direct days and seasons on the earth. Each period ends in a day of two great works. On the third day God divided the land from the water; then he created vegetation, which was a work very different. On the sixth day Jehovah created quadrupeds; then he created man, which was the greatest work of all.

The following from Professor Dana will be read with interest: "I believe not only the first verse of Genesis to be true, but each verse to be worthy of its place in the Bible. I would not separate the first verse from its pronounced theism, and call the next an adapted fable, meaning thereby that it is little worth studying and interpreting, for I find no evidence of this in the chapter itself, which has God's approbation stamped on each day's work, nor in the events announced when viewed in the aid of modern science. If the narrative must be regarded as one of several documents that were compiled to make up the early portion of the Bible, as some Biblical scholars hold, I would still claim for it a place among the earliest and most extraordinary of historical records, and none the less divine, none the less worthy of study."

The word day is used in at least three senses in the Bible. First, it denotes the light part of the period called day, in contrast with the dark part. Second, it denotes both the light and dark parts of the day. "The evening and the morning were the first day." Third, it denotes an indefinite period of time. The entire period of creation is called a day, and we

read of the day of the Son of man. Not long since I heard J. B. Briney deliver some interesting lectures along this line at the Texas Lectureship. Read carefully the following from Professor Dana on the use of the word day: "With correct views on this point, we can not fail to recognize that days of twenty-four hours are as much opposed to the spirit of Bible cosmogony as they are to the majesty of the Deity himself and the declarations of his workings in the earth's structure. Moreover, it is hardly possible that Moses, who wrote the—see the ninetieth Psalm, which is ascribed to Moses: 'A thousand years in thy sight are but as yesterday when it is past;' and 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God'—entertained so belittling an idea of the Creator and his work."

It does appear to me that any candid student of the geological and the Mosaic records will not fail to see that it required inspiration on the part of Moses to have written such a faithful outline of geological history. While the Bible was not given for the special purpose of teaching science, it certainly does, when properly understood, harmonize with true science.

SECTION III.—GENESIS AND EVOLUTION.

Evolution is not by any means a new doctrine. It was taught by some great thinkers in the early history of the race. Gautama, whom Edwin Arnold calls the Light of Asia, taught evolution very much as it is taught at the present time. The Brahmins taught that spirit was developed into matter, but the Buddhists taught the opposite—that matter was developed into spirit. The Egyptians, who taught that life originated in the slime of the Nile, were evolutionists. The Greek philosopher Anaximandes taught a theory of evolution six hundred years before Christ. He taught that the earth acquired its present solidity through the evaporation of the muddy water of the ocean. In this mud he thought that life originated. The smaller animals, he taught, developed into larger ones until finally man appeared, who was first an aquatic animal. It is

interesting to observe how similar is this theory to that of modern evolutionists. Through the Greeks the evolution hypothesis was introduced to the modern Europeans. I do not object to evolution when it is used in the sense of progress. In fact, I think the Bible comes nearer proving evolution than science does. I was once a member of Prof. Alexander Winchell's Geology class. Dr. Winchell was a Theistic Evolutionist, and quoted the Bible to sustain his position. "Let the earth bring forth," and "Let the waters bring forth," he thoughtfully sustained evolution. While the Bible teaches the fact of creation, it certainly does not fully teach the method.

I only object to evolution when it includes spontaneous generation and the theory of materialistic transmutation of species. Darwin, Tyndall and Huxley admit that there is no foundation for the theory of spontaneous generation. Mr. Darwin declared that spontaneous generation was absolutely inconceivable; and Dr. Carpenter, one of the highest authorities England has ever produced, pronounced it an astounding hypothesis. The great Tyndall says that the evidence offered in favor of spontaneous generation is vitiated by error.

The theory of materialistic transmutation of species is an assumption as groundless as that of spontaneous generation. The greatest advocates of evolution tell us that the theory of transmutation of species can not be verified by observation and experiment, and without verification a theoretic conception is a mere figment of the intellect. The philosopher Kant has said: "Give me matter, and I will explain the formation of the world; but give me matter only, and I can not explain the formation of a caterpillar." Darwin himself was not a good Darwinian, according to the agnostic and atheistic theory of evolution.

The evolution hypothesis is beautiful, when evolution is only used in the sense of progress. For example, there was progress from the canoe to the keel-boat, from the keel-boat to the sailboat, and from the sailboat to the steamboat. It would, however, be the most consummate nonsense to talk of the trans-

mutation of one into another. There is certainly gradual progress from one to another, but it is more the progress of mind than of matter.

Some persons get frightened at the very name evolution, without understanding its meaning. In the last chapter of the "Origin of Species," Mr. Darwin claims that all living beings have been developed from four germs representing mollusks, radiates, articulates and vertebrates. These, he supposed, were supernaturally created. There is certainly nothing in this to contradict the Bible. Dr. McCosh defines evolution as organized causation. Gladstone says: "Evolution is to me a series with development." Professor Le Conte says: "Evolution is a continuous progressive change according to certain laws by means of resident forces."

Infidels have tried to monopolize evolution, and class all evolutionists with themselves. This is very unjust; for some of the greatest evolutionists are Christians. Evolution and Christianity are certainly not the antipodes of each other. Whatever we may be willing to say favorable to evolution, we must not forget, however, that it is an unproved hypothesis. Professor Virchow, the greatest of German biologists, at the great Anthropological Congress which met at Vienna some time ago, used the following language: "For a quarter of a century we have in vain sought for the intermediate stages which were supposed to connect man with the ape. The proto-man, the pro-anthropos, is not yet discovered. For anthropological science, the pro-anthropos is not even a subject of discussion. The anthropologist may perhaps see him in a dream, but as soon as he awakes he can not see that he has made any approach towards him. At this moment we are able to say that among the peoples of antiquity no single race was any nearer to the apes than we are. At this moment I can affirm that there is not upon earth any absolute unknown race of men. It can be positively demonstrated that in the course of 5,000 years no change of type worthy of mention has taken place. If you ask me whether the first man was white or black, I can only say I do not know. Twenty years ago the leaders of our sci-

ence asserted that they knew many things which, as a matter of fact, they did not know."

In concluding this chapter, I want to call your attention to the following gaps in development mentioned by Dr. McCosh:

1. Development can not account for the origination of this universe. There can only be development among materials already existing. Aristotle and all profound thinkers maintain that the mind naturally seeks after origin.

2. There is power which works in development for which development itself can not account. Call this power what you please, the persistence of force, or the conservation of energy, it implies something back of it that gives it potency. Even Mr. Spencer knows enough about this absolute certainty to call it the *unknowable*.

3. No theory of development can account for the beneficent laws and special ends we see in nature. The student of nature finds order and adaptation everywhere, and these things certainly point to the Supreme Architect of the universe who has arranged everything for the welfare of man.

CHAPTER III.

PROBLEMS IN THE HIGHER CRITICISM.

INTRODUCTION.

I have no sympathy with the spirit in which some attack the higher criticism. It is very similar to the attacks that were once made upon astronomy and geology. The higher criticism is a science, and we thank God for all the good that it may accomplish. When it leaves the true scientific method, and adopts that of the destructive critics, we then, of course, have no sympathy with it. A distinction should always be made between the higher criticism and destructive criticism. A criticism of the text of Scripture is called the lower criticism, and an inquiry into the origin of the Bible is called the higher criticism. The higher criticism is really an historical science. Infidels take hold of this as they do of all other sciences, and try to push it into skepticism. This skeptical tendency is what we call destructive criticism. Christians can no more afford to let infidels control the higher criticism than they can afford to let them control other science.

PROBLEM I.—WHO WROTE THE PENTATEUCH?

In the last chapter of Luke, Christ, referring to the Old Testament, calls it "the law of Moses, the prophets, and the psalms." By "the psalms" was meant all the poetical books; the prophets included all the rest of the Old Testament except the Pentateuch. This name has been applied to the first five books of the Bible ever since the days of Origen. Nehemiah certainly refers to it as the law, or the book of the law (Neh. viii. 1-3; ix. 3; xiii. 1). In the Septuagint it is divided into separate books; but how long this was done before this translation was made, we do not know. Josephus, in his work against Apion, mentions the five books of Moses as divine, and says that they contain his laws and the traditions of the origin

of mankind till his death. This position was almost universally accepted until after the Reformation.

In the seventeenth century, bold attacks began to be made upon the Mosaic authorship of the Pentateuch. It was assailed by Hobbs in his "Leviathan;" by Spinoza in his "Tracts;" and by Richard Simon, the Roman Catholic, in his "Critical History of the Old Testament." In 1780, Eichhorn wrote his noted "Introduction to the Old Testament," in which he employed the methods of the higher criticism. He claimed that Moses used different documents in his work; but held firmly to the Mosaic authorship of the Pentateuch, except certain editorial notes afterwards added. The scholarly and critical Eichhorn was not far wrong in this position.

Bishop Colenso wrote a critical work on the Pentateuch and the Book of Joshua, which failed to attract attention in England; but it seems to have inspired Kuenen to write his *destructive works* which deny altogether the supernatural in the Bible. The gifted Wellhausen also carried his *destructive methods* to a great extreme. The scholarly Dillman opposed the extreme views of both Kuenen and Wellhausen, and maintained that the Bible contains a revelation from God. Dr. Driver, and other English scholars of the higher critics, are firm believers in the supernatural element in the Bible, and there seems now to be quite a reaction against the extreme tendencies of the destructive critics.

I have given a good deal of attention to the investigation of this subject, and I am satisfied that a good deal of concession will have to be made to the higher critics. It is evident to every candid critic that the Pentateuch was edited by the insertion of notes after it left the hands of Moses. A good example of this is found in Gen. xxxvi. 31. Ezra made verbal explanations of the recovered law of Moses after the Babylonian exile. He doubtless annotated the Pentateuch, and did for it in writing what he had done orally. This explains, to my mind, many of the peculiarities which are supposed to indicate a post-Mosaic origin for the Pentateuch. It must also be conceded that Moses probably used different documents in

the composition of the Book of Genesis. It may also be admitted that there is really a basis for many of the distinctions drawn between the book of the covenant, the priest-code, and the Deuteronomic code. I can not see how even these distinctions can destroy the evidence in favor of the Mosaic authorship of the Pentateuch. The destructive critics have long maintained that "Elohim" and "Jehovah" are sufficient evidence of different authors. It is a fact that before the days of Moses the Egyptians used these names for the Deity; and Egyptologists claim that they frequently applied a great variety of names to the same Deity.

In reference to the time when the Pentateuch was written, by careful examination I am fully satisfied that it was not written less than thirteen centuries before the coming of the Messiah. I will now proceed to make this statement good.

1. The new science of archæology sustains this position. During the past twenty-five years this new science has made wonderful revelations; and in nothing more wonderful than the support it gives us in favor of the Mosaic authorship of the Pentateuch. This new science has also developed some of the greatest scholars in the world; and many of them are certainly not inferior to any of the names belonging to the destructive critics. The destructive critics claim that all religions originated in fetishism, then developed into polytheism, and from polytheism into monotheism. Archæology clearly places limitations upon this position. Many of the leading archæologists claim that monotheism was taught in Egypt at least two thousand years before Christ. Egyptologists are perfectly agreed that monotheism was established as the religion of the state for a time, at least, during the eighteenth dynasty.

It is evident from archæology that the Egyptians, the Syrians and the Babylonians had reached a high state of civilization fifteen or twenty centuries before the Christian era. In fact, Egypt was a well-organized monarchy three thousand years before Christ. Its religion was established, and it possessed a language and written characters. The same thing can be said of the Babylonians and the Syrians. Recent discoveries

show constant written intercourse between Egypt and Syria. These nations made considerable progress in astronomy, and particularly in some of the fine arts. In the history of art, special attention is given to Egyptian art. In some respects, the ancient Egyptians were considered masters. It is true that their art perished with the despotism that gave it birth, but it certainly had some very high qualities.

It appears plain to me that *historic* science supports the position that the Pentateuch was written during the golden age of Hebrew literature, and not in the times of the Persian kings. The Pentateuch is written in a simple style, and its poems are pure and lofty. Some of them bear quite a likeness to early Egyptian poems; and we know that Moses was educated in Egypt. Moses lived exactly at the proper time to have produced just such a work as is the Pentateuch. It was the golden age of Egyptian and Asiatic literature. The learned Meyer says: "The narrative of the exodus of the Hebrews rests upon certain knowledge of the region of Succoth and its border fortresses." Lenormant says: "The narrative of the exodus bears unmistakable marks of historical truth, and agrees most happily with the state of things at the time of Merenptah." Lepsius, from the standpoint of archæology, thus speaks of the tenth chapter of Genesis: "Where we find, as in this list of nations, on the whole so correct a knowledge of peoples and their languages which we can still in a large degree decide upon, we must also in particulars concede great weight to its statements."

2. The Pentateuch testifies to its own origin. We read in Ex. xxxiv. 28 of the writing of the ten commandments upon the two tables, which plainly teaches that Moses is the author of the Decalogue. In Ex. xxiv. 4 we learn that Moses wrote all the words of the Lord; and in the fifth verse these words are identified with the covenant. In Ex. xvii. 14 God commanded Moses to write for a memorial in a book an account of the conflict with Amalek. We read in Deut. xxxi. 9 that Moses wrote this law, and in the twenty-fourth verse that he made an end of writing the words of this law in a book. What is meant by this

law? We learn from the tenth verse of the chapter above mentioned that this law should be read every seven years at the feast of tabernacles before all Israel, to instruct the people in their duties toward Jehovah. It was, then, a book so arranged as to be read and to impress upon the people their duty on such an occasion. While the references given do not prove that Moses wrote all the Pentateuch, they certainly prove that he wrote a very important part of it. It is also evident that the author of the other books of the Pentateuch was also the author of Genesis; for Genesis is the foundation of the other books. This is generally acknowledged, and it is also plain that the author of Genesis was well acquainted with Egyptian affairs. In reference to the last four books of the Pentateuch, whether Moses wrote them or not, it is very significant that a large part of their contents was given by God to Moses.

3. The testimony of the historical books of the Old Testament to the Mosaic authorship of the Pentateuch. These books do not so much contain the history of Israel as a history of God's providential dealings with Israel. I once heard Willis J. Beecher deliver a very interesting course of lectures on these books at the Chautauqua University. He showed quite conclusively that they testify to the Mosaic authorship of the Pentateuch. Of course, we mean by this the Pentateuch as a whole; for all candid critics admit that some things were added to it after it left the hand of Moses, and even editors after the Babylonian exile may have added some things. It is universally admitted that the Book of Joshua, in its present form, presupposes the Pentateuch in its present form. Some claim that Joshua was originally a part of the Pentateuch. In chap. xxiv. 26 the book of the law of God is said to have additions made to it by Joshua; so the law was not regarded as a finished canon at the death of Moses, but to be continued by his successors. Ezra and Nehemiah were evidently written by the great leaders whose names they bear; and their testimony to the Mosaic authorship of the Pentateuch is quite strong. In fact, no sensible man doubts that these writers had before them the Pentateuch in substantially its present form. The word "law" oc-

curs many times in the Hebrew and Aramaic of these books, and it nearly always has reference to a single written book. The Books of Kings were probably written during the lifetime of Jeremiah. Hilkiah the high priest found the book of the law in the house of Jehovah; and he gave it to Shaphan the scribe, who read it (II. Kings xxii. 8). This brought about the reformation under Josiah. The evidence in the Books of Kings is positive as to the existence of the written book of the law of Moses during the period covered by these books.

Those who advocate a late origin for the Pentateuch claim that the Books of Judges, Ruth, First and Second Samuel have no reference whatever to it. In this, they are certainly mistaken. It is true that the condition of affairs during the judges and the reign of Saul was such that the Mosaic law could not be strictly observed. It is asserted by the destructive critics that these books never mention the torah. The noun "torah" is used in II. Sam vii. 19 and the cognate verb in I. Sam. vii. 23; Judg. xiii. 8. In Judg. xi. 17-19 there is evidently a reference to the twentieth and twenty-first chapters of Numbers. There are also other references to books of the Pentateuch; so we use what are called the silent books as witnesses to the antiquity of the Pentateuch.

The Books of Chronicles were evidently written some time after the Babylonian exile. Their testimony to the antiquity of the Aaronic priesthood and the existence of the Levitical laws during the monarchy is beyond doubt. In fact, it is so interwoven with the entire narrative that a separation is impossible. The destructive critics try to destroy this testimony, and this shows that their cause is weak. The theory of a pious fraud will not bear the test; for the prophets would certainly have condemned such a writer. The testimony of Chronicles, therefore, can not be broken down; so the Pentateuch belongs to the Mosaic age and not to a post-exilic age.

4. The prophetic books of the Old Testament may be brought in as witnesses to the Mosaic authorship of the Pentateuch. The prophet Isaiah lived in Judah more than seven centuries B. C. He not only refers to institutions that belonged

to the wilderness; but positively mentions the torah (Isa. v. 24; viii. 16; viii. 20). These passages evidently refer to the law of Moses. To what except the Pentateuch can this language refer: "They have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. xxiv. 5)? Hosea, who prophesied in the eighth century B. C., makes a number of references to the Pentateuch. "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts" (Hos. ii. 11). Can any one question in such language a knowledge of the Pentateuch? In chap. iv. 6 we have the following: "Thou hast forsaken the law [torah] of thy God." In Hos. v. 10 there is certainly a reference to Deut. xix. 4; xxvii. 17. The prophet Amos flourished in the kingdom of Israel during the eighth century B. C. He not only mentions different institutions in the Pentateuch, but directly mentions the torah. "They have despised the law [torah] of the Lord, and have not kept his commandments" (Amos ii. 4). The prophet's description of the Nazarites shows plainly that he had the Pentateuch. I might also give a number of references from Joel, Jeremiah, Ezekiel, Zechariah, and, in fact, from all the prophets. The prophet Malachi, the last prophet mentioned in the Old Testament, uses the following language: "Remember ye the law [torah] of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (Mal. iv. 4).

5. The poetic books of the Old Testament testify to the Mosaic authorship of the Pentateuch. Psalms, that are generally admitted to be Davidic, refer to the Pentateuch. Almost the exact language of the eighteenth Psalm is found in II. Sam. xxii., and even De Wette admits it to be Davidic. Ewald admits that David wrote the nineteenth Psalm. This Psalm speaks of the law of Jehovah, the testimony of Jehovah, and the statutes of Jehovah. The writer certainly had the law of Moses. The Book of Proverbs contains a number of references to the commands of the Pentateuch. Prov. iii. 11, 12 is based upon Deut. viii. 5. In Prov. xi. 1 we have this language: "A false balance is abomination to the Lord." Turn to Deut.

xxv. 13-16, and you will have no trouble in understanding this language. The reference to usury in Prov. xxviii. 8 is based upon the Mosaic precept against usury. We might give many other examples from the poetic books; but we have given sufficient to show that they plainly recognize the law of Moses.

6. Christ and his apostles endorsed the Mosaic authorship of the Pentateuch. This is in perfect harmony with the additions that may have been made by editors after the days of Moses. I do not see how any one can study the New Testament references to Moses and the law, and doubt the Mosaic authorship of the Pentateuch.

In the parable of Dives and Lazarus, Jesus represents Abraham as saying: "They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 29-31). In Luke xxiv. 44 we have these words from the lips of Jesus: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Many other quotations might be given; but these are sufficient to show that Jesus believed as did Josephus and other Jewish writers, that Moses was the author of the Pentateuch. Our Saviour plainly speaks of the written law of Moses, and that Moses wrote of him. His hearers had no difficulty in understanding what he meant when he referred to the written law of Moses. In fact, the Septuagint version had been in existence more than two centuries, and the Gentiles as well as the Jews could read the law of Moses. Even the Samaritans had the Pentateuch, and their version is of great antiquity. These things can never be explained in harmony with the position of the destructive critics.

The statements of the apostles are in perfect harmony with those of their Lord. Paul in his defense before Agrippa uses this language: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did

say should come" (Acts xxvi. 22). Paul certainly believed in the inspiration of the Old Testament, and that Moses wrote an important part of it. Moses was the most important personage of the Old Testament, and if we are to believe the testimony of Christ and his apostles, the Mosaic law was of divine origin. The following language from the pen of the learned Dr. Schaft is worthy of very careful thought: "Moses wrote of Christ, as the seed of the woman that shall bruise the serpent's head (Gen. iii.), as the seed of Abraham by which all the nations of the earth are to be blessed (Gen. xii.), as the Shiloh unto whom shall be the gathering of the people (Gen. xlix.), as the Star out of Jacob, and the Sceptre that shall rise out of Israel (Num. xxiv. 17), as the great Prophet whom God will raise up, and unto whom the Jews shall hearken (Deut. xviii.). Moreover, the moral law of Moses, by revealing the holy will of God and setting up a standard of human righteousness in conformity with that will, awakens a knowledge of sin and guilt (Rom. iii. 20; vii. 7), and thus serves as a schoolmaster to bring us to Christ (Gal. iii. 24). Finally, the ritual law and all the ceremonies of Mosaic worship were typical of the Christian dispensation (Col. ii. 17), as the healing serpent in the wilderness pointed to Christ on the cross (Num. xxi. 9; John iii. 14). This is a most important testimony, from the unerring mouth of Christ, to the Messianic character and aim of the whole Mosaic dispensation, and to the Mosaic origin of the Pentateuch."

In concluding this part of the subject, I urge the following objections to the position of the destructive critics: (1) The author of the Pentateuch was a witness of the events he recorded. (2) It is useless to say that Moses did not have ability to write the Pentateuch, for he was educated in all the learning of the Egyptians. The Egyptians at that time had extensive literary works. (3) Egyptologists are constantly confirming events described in the Pentateuch. (4) The language of the Pentateuch is pure Hebrew, and differs from the language used by the writers during and after the captivity. (5) If some post-captivity writer had been the author of the books attributed to Moses, his name would certainly have been known. (6)

The Jews too carefully guarded their sacred books to have received works written by others, and imposed upon the people as the writings of their great lawgiver. (7) The prophets would have rebuked and exposed any priest who would have dared to attempt such a thing. (8) It is evident that there was a priesthood in the days of Moses, for there was a priestly caste in Egypt. It is hardly probable that this priesthood would have waited a thousand years for a ritual. (9) The destructive critics leave a long period of important history without any literature; and thus give no basis for the great prophetic productions of the eighth century before Christ. (10) No one can well question the fact that the writings of Moses were revised after the captivity, but this only tends to confirm the authorship of Moses. The Pentateuch evidently had inspired editors after the death of Moses.

PROBLEM II.—WHO WROTE ISAIAH?

The destructive critics have made a persistent attack upon the Book of Isaiah. They claim that the last half was written by some unknown prophet of the exile. This may be true, but I would like to know the name of the prophet. I urge the following objections to this position: (1) If such a prophet had lived, his name would certainly be known, for he would have been one of the greatest of the prophets. (2) The pre-exilic authorship is confirmed by passages from Jeremiah and Zephaniah. (3) These contested chapters are written in the style of the great prophet. (4) The early chapters form a prelude to the grandest part written by the prophet in his old age.

PROBLEM III.—WHAT IS INSPIRATION?

We should not confound the inspiration of the Bible with the question of its supernatural origin. Christianity might be true and of divine origin, and yet its writers not be inspired. We accept the facts of history, and yet the historical writers are not inspired. Inspiration is important, but it is not everything, as some writers seem to think. Even uninspired men might be competent witnesses to the facts proving the divinity of Christ. According to "Greenleaf on Evidence," such cer-

tainly could be the case. "What think ye of the Christ?" is the fundamental religious question of the world, and it is much more important than even the question of inspiration. I am glad that Dr. Briggs, whatever may be his mistakes, emphasizes the Christology of the Bible. Some even great writers do not seem to discriminate between inspiration and revelation. Revelation is the way in which the original writers obtained the things they wrote, while inspiration refers to the assistance they received in imparting this revelation.

The following are the strongest proofs to my mind of the inspiration of the Bible: (1) The books themselves bear the impress of inspiration. I do not believe that any man, who will study the Bible without prejudice and has mind enough to understand it, will question inspiration on the part of the Bible writers. (2) The apostles received supernatural endowments. No one can question this without denying the authority of the New Testament. Christ positively promised supernatural gifts to his apostles. (3) The writers themselves claim inspiration. Paul definitely affirms inspiration on the part of the sacred writers (II. Tim. iii. 16, 17).

A number of theories of inspiration have been advanced, but none are satisfactory. The automatic theory makes man simply a machine in the hands of the Holy Spirit. It destroys human agency, and there is certainly a human element in the Bible. I believe in emphasizing the divine element in the Bible, but there can be no good reason for leaving out the human. The anthropological theory gives the sacred writers no more inspiration than had Milton and Dante. This is directly the opposite of the one we have just mentioned. This emphasizes the human element to the exclusion of the divine. The psychological theory claims that the Bible writers were inspired so far as thought was concerned, but that these thoughts were always expressed in their own language without any assistance whatever. This is much nearer the truth than the other theories, but it goes too far. Christ not only promised his apostles assistance in what they should say, but also in how they should say it.

It is quite probable that the true scientific theory of inspiration is not yet understood. I do not believe that any theory can be accepted by the conscientious student of the Bible which excludes either the natural, the providential or miraculous elements. That there are portions of the Bible which required nothing more than the natural is probable; for God would certainly use the natural so far as it was sufficient. But to claim that the natural was sufficient for the production of the whole Bible, contradicts the plainest teaching of the Book. Inspiration is claimed on the part of the sacred writers, and if we accept them as honest witnesses, we must admit that they spake as they were moved by the Holy Spirit.

PROBLEM IV.—IS THE BIBLE INERRANT?

I think it is in the purposes for which it was given. It does not contain a perfect system of astronomy; for it was not given to teach astronomy. It was given to teach men how to go to heaven, and not how the heavens go. God's revelation to man in the Bible is certainly inerrant, and inspiration, I believe, guarantees inerrancy in teaching the way of salvation. The Bible is an infallible rule of both faith and practice. The following from Paul is plain on this point: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." While God's revelation is truly precious, Paul says: "We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." We must not, because the treasure is pure gold, conclude that the vessel is also golden, and that it is profane if any blemishes are found in it; nor must we conclude that the treasure and vessel are both of the earth. Paul's thought was that the imperfections found in the organs of revelation should only serve to make brighter the glory of the divine message.

While I do not endorse all that Dr. Briggs says in the following, it shows quite conclusively that he is far from being an infidel: "The Scriptures of the Old and New Testaments

were immediately inspired by God, but that inspiration did not make them inerrant in matters of science. They have been kept pure in all ages, so far as their purpose of grace, their message of salvation, their rule of faith and practice, is concerned; but they are not inerrant now, and it is not probable that they ever were inerrant in matters of chronology. They are sufficient to give that knowledge of God and his will which is necessary unto salvation; but they are not sufficient to give the knowledge of astronomy and botany. They are the only infallible rule of faith and practice; but they are not the only infallible rule of agriculture and navigation, of commerce and trade, of war and finance. The Scriptures are pure, holy, errorless, so far as their own purpose of grace is concerned, as the only infallible rule of the holy religion, the holy doctrine, the holy life. They are altogether perfect in those divine things that come from heaven to constitute the divine kingdom on earth, which, with patient, quiet, peaceful, but irresistible might, goes forth from the holy center through all the radius of the circle of human affairs, and persists until it transforms the earth and man."

While the Bible was not given to teach the sciences, I do not believe, when it is fairly interpreted, that it ever contradicts the highest scientific culture. It is certain that many of the greatest scientists of modern times have taken this position. It is true that many scientists pay no attention to the question; but those who have given it most attention have been surprised at the wonderful harmony there is between science and the Bible.

I have not only read the Old and New Testaments in their original, but I have also given a good deal of attention to the study of the Bible in the languages in which it was originally written; but I confess that I have not been able to find in the Bible the errors that some persons are constantly finding. Some time ago, the secretary of Victoria Institute sent me a copy of an address by Professor Sayce, of Oxford, on a royal library dating from the fifteenth century B. C., which has been unearthed in Egypt, and which shows that the account of Melchiz-

edek in the ~~fourteenth~~ chapter of Genesis is something more than myth. I quote from it the following: "And a comparison of the ~~fourteenth~~ chapter of Genesis with the contents of the letters of Ebed-tob has shown us that contemporaries of Samuel actually did consult them; the description of Melchizedek, king of Salem, mythical as it has often been alleged to be, turns out to be in strict accordance with fact. Nothing can prove more clearly that neither the ancient records of Jerusalem nor a knowledge of their contents had perished when the Book of Genesis was written; and what was true of Jerusalem must have been true of other cities in Palestine as well."

We should deal fairly with the Bible, and not be hasty in our conclusions. Some of the destructive critics write of errors in the original autographs of the Holy Scriptures, as if they had carefully examined such autographs. This is decidedly reckless; for, as a matter of fact, no one has seen such autographs for more than a dozen centuries. It is a question of pure speculation, and can, doubtless, never be settled. I am fully satisfied that in the best manuscripts we now have, no serious error can be found; and if we can eliminate from them all the errors of interpolation and transcription, we will, then, certainly reduce them to a minimum. If such is the case with present manuscripts, how pure indeed must be the original autographs!

CHAPTER IV.

THE PROBLEM OF CHRISTOLOGY.

Christology is from two Greek words meaning a discourse about Christ. If there is such a thing as historical science, then Christology is the highest of historical sciences. Mr. Huxley says: "The question as to what Jesus really said and did is a strictly scientific problem which is capable of solution by no other methods than those practiced by the historian and the literary critic." Christianity, as embodied in the person and character of Christ, has shown its adaptation to all races; it has changed the character and conduct of the individual; it has purified and elevated society. Such a moral and spiritual force in this world is certainly worthy of careful scientific study. No one can question the fact that the inductive method can be as well applied to Christology as to any other historical science. I do not hesitate to say that all the scientific methods can, in one way or another, be applied to Christianity.

We have a number of comparative sciences, such as comparative philology, comparative anatomy and comparative physiology. By comparative philology we learn the civilization of the Aryan race before its migration into Europe. We find those things that were common to Latins, Greeks and Hindus in their primitive home in Asia. From a single bone of an animal, Agassiz could tell all about the animal to which it belonged. He knew exactly the animal to which the bone was adapted. We have wonderful adaptation in nature; the eye is adapted to light, and the ear to sound; the lungs are adapted to air, and the gills are exactly adapted to water. In the study of anthropology, we find perfect adaptation in nature to the wants of man. When he is hungry, food satisfies his wants; when he is thirsty, water, the pure beverage of life, slakes his thirst. In all the analogies of life, any want or incompleteness in any being in itself, is *prima-facie* evidence that there is a source of

completeness outside of itself. Is man's religious nature an exception to this rule? We certainly have no reason for so thinking. God has evidently made provisions for the religious nature of man. The Christ of history exactly meets the demands of man's religious nature. While history represents many as worshipping idols, they really worshiped what they thought the idol represented. Even a fetich is feared because there is supposed to reside in it a mysterious power. Christ reveals God to mankind as a loving Father, and thus the longings of man's spiritual nature are satisfied. The spirituality and love of God, as revealed in Christ, can not otherwise than draw forth those elements of worship belonging to the very nature of man. Scientifically speaking, we say that the character of God embodied in Christ, which evokes the worshipful feeling in man, is like the ocean to the fish, or the air to the bird; it is the counterpart of man's religious nature.

The inductive study of typology and prophecy, as contained in the Old Testament, in their relationship to Christology, is indeed interesting investigation. I have recently read Dr. Briggs on "The Messianic Ideal;" and I find in it very convincing evidence of the *divine mission* of Christ. Please study carefully the following from the pen of this higher critic: "Moses predicts a prophet greater than himself who will complete the divine revelation. Prophets are raised up from time to time in the history of Israel bearing onward the standard of divine revelation. But none arose to be compared with Moses. The prophets were not welcomed by the people. They were a succession of sufferers and martyrs of whom the world was not worthy. The suffering prophet finds his depth of humiliation in the person of Jeremiah. The experience of Jeremiah is the basis of the suffering servant of the Psalms and prophecies of the exile. The time of the restoration passes, and no such prophet appears. Centuries roll on, and prophets seem to have abandoned the people of God. At last, in the wilderness of Judea, a prophet arises in the spirit and power of Elijah, and he points to the greater prophet who was at hand. At last the prophet like Moses appeared in Jesus of Nazareth, and he real-

ized in his experience in life and in death the anticipations of the prophet of the exile. He accomplished the martyrdom of that prophet, and he completed the Mosaic revelation. He was the prophet in the wondrous words of religious instruction preserved in the Gospels. He was a prophet in the predictions that he gave respecting his own life, death and resurrection, and respecting the kingdom of grace and the kingdom of glory. He was a prophet also in a newer and higher sense in that he not only bore with him the presence and power of the Holy Spirit, but he bestowed that Spirit upon his apostles, and made his church prophetic."

Skeptics greatly object to the miraculous conception; but even this can be illustrated by science. Of course, I believe in the miracles connected with the birth of Christ; but, for the sake of doubters, it is sometimes well to bring in the testimony of science. Professor Huxley claims that science teaches that there may be birth from a virgin. The scientific name for this is *parthenogenesis*. It is, then, unscientific to say that birth can never occur without the intervention of two parents.

The life and character of Christ perfectly corresponded with the miraculous conception. In fact, his sinless life is one of the greatest miracles of history. It establishes his supernatural mission, and shows that he had an exceptional relationship to God. There are but few skeptics who question the sinless life of Christ. If any of the few happen to be among my readers, I ask them to consider carefully the following facts: (1) Christ is represented as having a faultless childhood; (2) John the Baptist recognized him as sinless; (3) In the temptation he was assailed by all the typical appeals to which humanity had always succumbed, yet in a perfectly natural way he resisted them without apparent effort; (4) Christ had a perfect will, and controlled all his faculties in harmony with the government of God; (5) He was entirely unconscious of sin, and never showed any signs of repentance; (6) In his discussions with his enemies, he was always right, and they were always wrong; (7) When there was a difference between him and his disciples, he was always right, and the disciples were

always wrong; (8) His spirit was catholic, in opposition to the narrowness of all his associates; (9) He united traits of character which no one before had been able to unite; (10) In him the passive virtues were as perfect as the active; (11) His teachings and his works bear the impress of perfection; (12) His conduct on the cross was really superhuman. All persons who will carefully apply the scientific method to the life of Christ can not otherwise than be convinced that he was the Son of God.

The Christ of history was supernatural, but not unnatural. It is well to draw this distinction, for some writers, in trying to magnify his divinity, make him entirely unnatural. While he was God manifested in the flesh, he was also perfect manhood. He was perfect manhood in the fact that all his faculties were perfectly developed, and he was entirely free from sin. It is a mistake to suppose that sin is natural to man; it is most unnatural, and man can never reach perfection until he gets rid of sin. The life of Christ, then, in being sinless, was perfectly natural in the highest sense of the word. It was more than natural; but, at the same time, entirely natural. Christ was a perfect type for humanity.

When all the circumstances are properly considered, even the miracles of Christ are not unnatural. If a man without any preconceived theory will read the New Testament, he will find the miracles inseparably connected with the rest of the narrative, and so interwoven with it as to make a perfectly natural impression upon his mind. He will take it for granted that no such a book could exist in the world entirely separated from the supernatural. In this connection I want to state that even the destructive critics admit a sufficient amount of the New Testament to be genuine to fully establish the miraculous element in the mission of Christ.

It is well to apply the scientific method to the resurrection of Christ. This is the last fact of the gospel, and the greatest miracle of history. It is the miracle upon which the apostles specially dwelt. Paul seldom, if ever, mentions the other miracles; but constantly dwells upon the resurrection of Christ.

The epistles of Paul that all destructive critics admit to be genuine and authentic fully establish the great fact of the gospel that Christ rose from the dead. We can take the admissions of skeptics themselves, and fully establish the truth of Christianity.

Lord Lyttelton and Gilbert West imbibed the principles of infidelity from a superficial view of the Bible. They felt fully persuaded that the Bible was an imposture, and were determined to expose it. Lyttelton selected the conversion of Paul as the subject upon which to write, and West selected the resurrection of Christ. The result of their investigation was the conversion of both of them; and they wrote unanswerable arguments in favor of Christianity from the subjects they had selected.

Infidel writers have not been able to satisfy infidels themselves on the question of Christ's resurrection. Keim, the greatest of rationalistic writers, freely admits that the theories of the skeptics in reference to the resurrection of Christ had all been failures. These are his words: "If the visions are not a human product, not self-produced; if they are not the blossom and fruit of a bewildered over-excitement; if they are something strange, mysterious; if they are accompanied at once with astonishingly clear perceptions and resolves—then it remains to fall back on a source of them not yet named: it is God and the glorified Christ." Professor Keim believes that the Spirit of Christ actually appeared to the disciples. This is an important admission for a rationalist; and it teaches the supernatural. This theory, however, is not in harmony with the fact that Thomas handled his Lord. Jesus condemns this theory in the following language: "Handle me and see. A spirit hath not flesh and bones as I have." It is said that when Neander read De Wette's statement that the fact of the resurrection of Christ could no more be brought into doubt by honest historical evidence than could the assassination of Cæsar, the great historian shed tears. The resurrection of Christ is an impregnable rock upon which is builded the superstructure of Chris-

tianity, and all the waves of skepticism will never be able to move this solid foundation.

Comparative theology has become one of the most interesting sciences of the present age; and Christology is the most interesting department of comparative theology. It furnishes us with new arguments in favor of the divine origin of Christianity. While other religions have been ethnic and incomplete, Christianity is universal and possesses a fullness of life. Comparative theology clearly teaches that Christianity is adapted to all races, and will become the universal religion. This new science also teaches that this fullness of life found in Christianity is derived from its Founder. The Christ of the Bible towers above the founders of other religions as a great mountain towers above the sea.

Christ has been compared to Socrates. Socrates was more of a philosopher than a religious teacher. Still, he taught theism and a future state, and his philosophy was a preparation for Christianity. In comparing him with Jesus of Nazareth, we present the following facts: (1) The work of Socrates was local, while that of Jesus was universal. (2) Socrates did not commence his teaching until middle life, Jesus commenced at the age of thirty. (3) Socrates taught nearly forty years, Jesus taught only three years and a half. (4) Socrates lived in the most intellectual city in the world and visited at the great centers of culture, Jesus lived in the despised town of Nazareth and among an illiterate people. (5) Socrates made mistakes, but Jesus made none. His enemies could not find a flaw in either his life or teachings. His ideals for the spiritual elevation of man were certainly beyond the powers of the greatest genius to invent. It was a long time before even his own disciples could understand the spiritual and universal character of his kingdom.

Christ has been compared to Mohammed; but it must be remembered that nearly everything that is good in Mohammedanism has been borrowed from Judaism and Christianity. When, however, we compare Mohammed with Christ, we find a marvelous contrast: (1) With Mohammed God was a despot;

with Christ he was a Father. (2) Mohammed taught a most extreme fatalism; Christ taught that all could come to the Father. (3) Mohammed taught polygamy and thus degraded woman; Christ taught monogamy, which has led to the elevation of the fair sex. (4) Mohammed made war on his enemies; Christ taught his disciples to love their enemies. (5) Mohammed taught a sensual paradise; Christ taught one of the purest spirituality. The tyrannical, fatalistic and sensualistic teachings of Mohammed are impeding the progress of civilization, while the sayings of Jesus continue to promote the highest civilization. It seems that the Mohammedans are now sending missionaries to this country; but they will certainly not be able to do anything to advance civilization unless they adopt a higher standard than Mohammed taught.

Christ has been compared to Buddha. As this subject has attracted so much attention since the appearance of Edwin Arnold's "Light of Asia," I will give considerable attention to it in concluding this chapter.

There is quite a tendency of late, on the part of some writers who claim a high culture, to depreciate Christianity in comparison with the great ethnic religions of the world. Among the most prominent of these is the author of the "Light of Asia." Dr. Wilkinson has severely criticised Mr. Edwin Arnold's poem, and has certainly shown that it is by no means a first-class poem. If Mr. Arnold could represent the plowman in the days of Gautama as riding on his plow as the farmer does in the last half of the nineteenth century, it is not surprising that he should apply the Christian civilization of the present age to the days of Buddha, the great light of Asia.

Buddhism in its forms very much resembles Romanism. A Catholic missionary among the Chinese once said: "There is not a piece of dress, not a sacerdotal function, not a ceremony of the court of Rome, which the devil has not copied in this country." The poor, ignorant man did not seem to know that the Chinese religion is much older than Roman Catholicism. The Buddhist priests practiced celibacy, monasticism, the holy water, the worship of saints and relics, long before the origin

of the Roman Church. There was once in India a shrine to the tooth of Buddha, but it was in 311 A. D. moved to Ceylon, where it is now universally worshiped. It is said that in Ceylon the left collar bone of Buddha is also worshiped. This shows almost as much superstition as kissing the pope's great toe. As Buddhism is much older than Romanism, it does look as if the Romanists have been great imitators.

While Buddhism in form resembles Romanism, in spirit it is Protestant. The human mind in Asia seems to have undergone an experience which resembles the Protestant Reformation. Buddhism was a protest in the interest of people against the oppressions of the priesthood of Brahmanism. Brahmanism relied upon caste; Buddhism insisted upon personal character as essential to salvation. Buddhism was a great missionary religion, and sent its apostles into all parts of Asia. Like Christianity, it specially relied upon teaching. It much resembles Protestantism in contrast with Romanism in this particular.

There has been much discussion in reference to the doctrinal tendency of Buddhism. Some leading writers claim that it is atheistic and denies immortality. I do not really think that such is the case; but it certainly went to a great extreme in its reaction against Brahmanism. It is a good illustration of the tendency of the human mind to extremes. Brahmanism taught an extreme spiritualism; and Buddhism an extreme individualism. Brahmanism largely lost morality, and Buddhism spirituality. Buddhism was a grand system of morals, and in that way greatly benefited the world. Its first five commandments are as follows: (1) Do not kill; (2) do not steal; (3) do not commit adultery; (4) do not lie; (5) do not become intoxicated. I can not think that atheism and the doctrine of eternal death would have much in them to stimulate men to such virtues. Such a religion as Buddhism could not exist in opposition to God and immortality. Nirvana is the great object of life with the Buddhist; and such happiness certainly can not be attained to in annihilation. The doctrine of transmigration as taught by the Buddhist shows to my mind that Buddhism expects a future life; for if the soul is not immortal, there

could be no soul to transmigrate. While Buddhism is not sufficiently explicit on theism and the doctrine of a future state, this is a very different thing from entirely denying their existence.

Near the end of the seventh century B. C. there reigned in northern India, about one hundred miles north of Benares, a good king by the name of Kapilavaster. He was among the last of the great Solar race so much celebrated in the ancient epics of India. His wife was named Maya, because of her wondrous beauty; and at the age of forty-five she became the mother of a young prince called Gautama, who afterwards became Buddha. From his clan he was called Gautama. The name Buddha is his official title, because he is a great enlightener of mankind.

Gautama had four visions, which caused him to become a hermit. In his first, he thought that he was driving through the eastern gate of the city to his park, and met an old, decrepit man. When he thought what age brought upon man, he returned to his palace without enjoying the pleasures of the park. In his second vision he was driving through the southern gate to his pleasure garden, and met a sick man. When he reflected what disease does for man, he immediately returned home. At another time he was driving through the western gate to his pleasure gardens, and met a funeral procession. On reflecting upon the certainty of death, he again drove back to his palace. In his fourth vision he was driving through the northern gate to his pleasure gardens, and met a mendicant. On thinking of the self-abnegation of those who renounce the pleasures of the world and try to conquer themselves, he commanded his coachman to return immediately to the palace. Gautama determined to become an anchorite. He left the palace one night and declared that he would never return until he had attained to a knowledge of the divine law, and thus become Buddha. Edwin Arnold thus describes the scene of parting:

"So with his brow he touched her feet, and bent
The farewell of fond eyes, unutterable,
Upon her sleeping face, still wet with tears,
And thrice around the bed in reverence,
As though it were an altar, softly stepped
With clasped hands laid upon his beating heart,
'For never,' spake he, 'lie I there again!'
And thrice he made to go, but thrice came back,
So strong her beauty was, so large his love:
Then, o'er his head drawing his cloth, he turned,
And raised the Purdah's edge."

Thus Gautama parted with his lovely wife and child and became a mendicant. He encountered the evil god Mara, who tried to turn him back; but he was fully resolved to spend his life in search for the truth. He spent six years in fasting and self-mortification; and his self-control was such that he gained great fame, and gathered many disciples about him. Finally the religious side of his nature triumphed, and he felt assured that he had found the truth. He immediately renounced penances, declaring that there was no good in them, and proclaimed that salvation was to be obtained by self-control and love. He had become Buddha, and was ready to enlighten the world. He was a preacher of righteousness, and sent his disciples to preach a new life to the nations. Buddhism is distinguished from all other religions preceding Christianity by its intensely missionary spirit. The disciples of Confucius never attempted to make proselytes outside of China. Brahminism has always been confined within the bounds of India. The doctrines of Zoroaster were strictly Persian. The religion of Egypt was confined to the valleys of the Nile. The religions of Greece and Rome were national religions. Even Judaism was strictly a national religion. Such, however, was not the case with Buddhism; for the disciples of Buddha were desirous of bringing all nations under the influence of the truth they proclaimed. They have even been considering the propriety of sending missionaries to America.

Buddhism contains much truth, and was doubtless a preparation for Christianity. Christianity did not come to destroy

the truths contained in preceding religions, but to fulfill. I will now, for a short time, call your attention to the contrast between Buddha and Christ, but it will not then be difficult for you to see the infinite superiority of Christianity to Buddhism.

(1) Buddha was the son of a king; Christ was the son of a carpenter. (2) Buddha was born in a palace; Christ was born in a manger. (3) Buddha was brought up amid the splendors of a court; Christ was brought up in Nazareth, a despised village of Galilee. (4) Buddha became a hermit in order to get rid of his sins and attain to the truth; Christ had no sin, and needed no repentance. (5) Buddha changed his mind on the question of a hermit life; Christ never changed his views. From the beginning, everything that Jesus said and did, had on it the imprint of perfection. (6) Buddha only claimed to be a learner; Christ was the great Teacher. (7) Buddha seemed to hesitate in reference to his words and actions; Christ never hesitated upon any of the great problems of the day. (8) Buddha appeared to approach everything from below; Christ, from above. (9) Buddha was so indefinite in his statements about God that some great critics have even pronounced him an atheist; Christ preached in his Father's name, and claimed that it was the object of his mission to establish upon this earth the kingdom of God. (10) Buddha had so little to say about the future state, that some critics have claimed that he did not believe in a future state at all; Christ constantly spoke of the joys of the unseen world. In fact, the unseen universe was as much a reality to him as the seen. If Buddha was the light of Asia, Christ is the light of the world, and the light of Asia is only moonlight compared to the meridian glory of the Sun of righteousness.

I think the fact is fully established that Christology is not only a science, but the greatest of historical sciences. It affords new evidence of the truth of Christianity by showing not only the perfect character of its Founder, but by also showing that the universal character of Christianity is derived from the universal spirit of the Christ. The Christ of the Bible is the Christ of history.

CHAPTER V.

THE PROBLEMS OF REVELATION AND INSPIRATION.

Revelation in its widest signification is any species of knowledge of which God is the ultimate source. It includes all that belongs to ethics and natural religion. In the early history of the church the comprehensive use of the term was more common than at the present time. The early defenders of Christianity had to vindicate it against polytheism. This naturally led them to defend the unity of God, and the principles of natural religion in general. When, however, polytheism ceased to be a foe, and deism took its place, there was of necessity a change in the method of defense. The deist admitted the claims of natural religion, and opposed himself to Christianity. The work of the apologist was, then, to show the necessity of a revealed religion.

REVELATION AND INSPIRATION.

A failure to distinguish between revelation and inspiration has led to great confusion. Revelation discloses new truth that is inaccessible to the human mind; inspiration is more of the nature of superintendence. A man to whom a revelation is given is also inspired to express it; yet a man may be inspired and not reveal anything new. A large portion of the Bible is of the first kind. Jonathan Edwards makes the following distinction: "We ought to make a distinction between those things which were written in the sacred books by the immediate inspiration of the Holy Spirit, and those things which were committed to writing by the direction of the Holy Spirit."

Theophany was one of God's methods of revelation. Dr. C. A. Briggs thus writes on the subject: "It is personal contact with God in theophany and with Christ in Christophany that marks the highest order of prophecy in the Scriptures. It is the Divine Spirit who came upon men, entered into them and guided them in their self-conscious condition, enabling them to use all the endowments of their nature in the conception

and then in the expression of the truth of God. Such personal contact with God is described in the Old Testament in the history of Moses, Samuel, Elijah, Elisha, Isaiah and Ezekiel, and in the New Testament in the history of the twelve apostles and of Paul. The prophet of God is assured by the personal presence of God in theophany or by the conscious presence of the Divine Spirit within him, that he is commissioned to declare the truth of God which he sees and conceives."

God Revealed His Will to Man by the High Priest with Urim and Thummim. "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually" (Ex. xxviii. 30). "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets" (I. Sam. xxviii. 6).

The Typology of the Bible Teaches a Divine Revelation. The word "type" is derived from a Greek word which means to strike. It is the impression produced by a blow. It is used in John xx. 25, where Thomas says: "Unless I shall see in his hands *the print of the nails*, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." It also denotes the model set before us for our imitation. In Phil. iii. 17 the apostles are made an example, or a *type*, for all Christians.

The Old Testament types are shadows of good things to come. In Col. ii. 16, 17 Paul says: "Let no man judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come, but the body is of Christ." In Heb. x. 1 we have the following language: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer year by year continually make the comers thereunto perfect."

From the Scripture before us it is quite evident that nearly all the religious rites and ceremonies of the Old Testament

were types pointing forward to their antitypes in the New Testament. The Jewish tabernacle, with its furniture, gives us in type a complete outline of the whole scheme of redemption. We can safely say that the gospel was preached in type under the Old Testament dispensations; but it could not, of course, be preached in fact until after the development of its facts.

The typological evidence of a divine revelation is, to my mind, very convincing. No one could make a shoe to fit the human foot who did not know something of the construction of the foot. It is very evident that no one could have set up these types who did not understand the nature and character of the antitype. God alone could have such knowledge, and they must consequently be of divine origin. See the author's "Cultura."

The Prophecy of the Bible Proves a Divine Revelation. It is certain that the prophets of the Bible claimed a revelation from God on the question of the future. It is also very evident that the writers of the New Testament believed that God revealed his will to the prophets of the Old Testament. The prophetic evidence of divine revelation is very convincing, for we can read upon the pages of history the fulfillment of these plain predictions.

In God's natural gifts to man we have hints of prophetic power beyond. There are two ways by which man tries to penetrate the mysteries of the future: (1) By mathematical calculation. The stability of the laws of nature are such that the calculations of the astronomer are very correct in case God does not intervene by his own direct power. We can not help admiring the wonderful endowments which God has bestowed upon man, and the greatness of the Author of nature, who has made the whole system so accurate in its movements. (2) Human sagacity. It is astonishing what power some men have of looking into the future. It is one of the principal causes of the success of business men, and it shows the greatness of true statesmanship. We admire these things, but they are far from the prophetic gift, which is certainly a direct gift from

God. No candid student of Bible prophecies can otherwise than believe that holy men of old spake as they were moved by the Holy Spirit.

When we study carefully the races of mankind, we can not fail to be impressed with the fact that the father of the post-diluvian world had a divine revelation in reference to the destiny of his sons (Gen. ix. 25-27). Thomas Paine once declared that, if God had prophets, we should expect them to speak in language that could be understood. The student of ethnology has no difficulty in understanding the language of Noah. The descendants of Ham have been the slaves of the world; the descendants of Shem have given the world its religion; and the descendants of Japheth have been the political rulers of the world. The Hamites were not slaves for centuries after the prediction of Noah. At one time they disputed even with Rome the empire of the world. The prophecy, however, has been literally fulfilled. Alexander took Tyre, Rome conquered Carthage, and the Hamites became the servants of Japheth, as they had been of Shem when the land of Canaan was conquered. Since then Africa has ever been noted as the land of slaves, and these slaves have been transported to different parts of the world. We rejoice to know, however, that there are indications that the slave trade will come to an end, and dark Africa receive the light of modern civilization. The predictions concerning Shem and Japheth have been as fully fulfilled. The descendants of Japheth are now disseminating that religion which came through the posterity of Shem. The political triumphs of the Indo-European races in all parts of the world show that the descendants of Japheth are literally dwelling in the tents of Shem.

A thousand years after the prophecy concerning the sons of Noah, an angel prophet announced to Hagar the destiny of her offspring (Gen. xvi. 10-12). The descendants of Ishmael are to this day, in harmony with the prophecy, wild and mighty. They possess that character wherever you find them. They have ever dwelt in the presence of their brethren and escaped all foreign yokes. Neither the armies of Egypt, Persia nor

Rome were able to subdue them. To this day even the Sultan of Turkey, their nominal ruler, is compelled to pay them a yearly tax to obtain the privilege of transporting his caravans over the plains to Mecca. They yet possess territory equal in extent to that of Rome in her palmy days. We can not account for these facts without admitting that the angel prophet actually spoke to Hagar.

God Spake to Man by His Son. Moses predicted a prophet greater than himself who would complete divine revelation. Of all God's prophets in the Old Testament, none were to be compared to Moses. The antitype of Moses in the New Testament fulfilled the old covenant and established a new one upon still higher principles. He was in constant communion with his Father in heaven, and predicted his own death and resurrection. He was a prophet in a higher sense than Moses in the fact that he not only possessed the Holy Spirit himself, but bestowed it upon his apostles and made them prophets. God revealed himself to us in Christ. John says: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John i. 18—R. V., marg.). The Son reveals the Father; the visible Christ reveals the invisible God. We have in Christ a knowledge of God expressed in the terms of humanity. The very essence of God is revealed in Christ. God is light, God is Spirit, God is love. Life and immortality were fully brought to light in the mission of the Son of God. Jesus, in his teaching, in his works, in his resurrection, showed that he was truly God manifested in the flesh.

Inspiration is Not Consecration. When the Holy Spirit inspires a person, it does not necessarily sanctify him; its purpose is to convey truth. Balaam and Caiaphas were inspired, but they were far from being consecrated men. This shows that inspiration is designed for the impartation of truth, and it is distinct from sanctification.

Inspiration is Not Omniscience. The Holy Spirit does not impart all truth to the inspired person, but only a portion of it. It is principally religious truth, and only secular truth

so far as it is necessary to the impartation of religious truth. The knowledge of a person inspired may be more limited on many subjects than is the knowledge of those not inspired. On many points the Greeks and Romans were far more intellectual than were the inspired writers of the Bible. Even on questions of inspiration, some inspired men had more knowledge than others. The doctrine of the incarnation is at first only disclosed so far as the promise of the seed of the woman. This is a very different thing from its enlargement, as presented by the prophet Isaiah. It is not surprising that he is called the evangelical prophet. The fifty-third chapter of Isaiah gives a very graphic picture of the death, burial and resurrection of our Saviour. It was the means of converting a noted English skeptic to a full belief in the divinity of our Lord.

Inspiration is Personal. It is only in a secondary sense that we can speak of the Bible as inspired. It is composed of many books, and certainly contains the writings of many inspired men. There is not a book in the Bible which I would be willing to have rejected from the canon; but we can not speak of the canon as inspired. I fully believe that every book in the Bible contains revealed truth; but still we must remember that inspiration specially pertains to persons and not to books. While this is true, it is still a fact that the truth which the Bible contains would not have been revealed as it has been, if no Bible had come into existence. Even the greatest prophets in Israel were influenced by the previous history and prophecy of the nation. Even Christ and his apostles were greatly influenced by the sacred writings of the Jewish nation.

Inspiration Has Special Reference to Religious Truth. The revelation which accounts for the books of the Bible was a historical process of the self-disclosure of God as the Redeemer of man, and this culminated in the Christ. The inspiration which accounts for these books was an inward spiritual movement corresponding to the revelation, and which purified and elevated the thoughts and feelings of the people possessing this revelation. While I am not willing to admit errors in the

original autographs of the sacred Scriptures, still I well know that the inspired writers were greatly limited in their knowledge of secular affairs. The Bible was given to teach us how to go to heaven, and not how the heavens go; still I believe that if we had the original autographs of the sacred books, that where they incidentally speak on scientific subjects they speak the truth. A true philosopher has no great difficulty in harmonizing the Bible, as we now have it, with modern science, and if we had the original autographs, I feel fully satisfied that we would find them errorless. The farther back we go, the fewer errors we find, and if we could go back to the fountain-head, we would doubtless find it perfectly pure.

Revelation and Inspiration Are in Harmony with the Law of Evolution. New truth comes into the world that is old, and all truth must conform to certain historical conditions. In the early history of the race, religious as well as all other truth must be adapted to the period of childhood. For this reason we have the patriarchal dispensation preceding the national dispensation of the Israelites. The national religion of Israel was necessary in order to prepare the world for a universal religion. Our Saviour was a true evolutionist when he said, "First the blade, then the ear, then the full corn in the ear." Revelation and inspiration were exactly adapted to each dispensation. Christ and his apostles did not claim perfection for the old covenant, or there would have been no place for the new; while they found fault with it for their own age, it was certainly adapted to the age for which it was given. God in sundry times and in divers manners spake unto the fathers by the prophets; but in the fullness of time, when the world was ready for the great event, he spake by his Son. It took a long time for the world to be prepared for a full revelation of God in his own Son. God is now in Christ reconciling the world unto himself. The God-man Jesus Christ is the exact image of the Father.

CHAPTER VI.

THE PROBLEM OF EVIL.

This is certainly a difficult problem, but I do not regard it altogether as inexplicable. In the study of the problem, we should remember that there is something else in the world besides evil. On this point history is liable to mislead us, for it largely dwells upon war and upon those things that bring misfortunes upon the race. It does not dwell upon the happy homes that have existed from time almost immemorial. The majority of individuals have always been comparatively happy, and but few could be found who would pronounce life a failure.

While the terms Egyptian, Assyrian and Hindoo carry to most minds the ideas of barbarism, it is evident that they reached a very high civilization. Language itself is sufficient evidence of this fact. The Sanscrit, the old Hindoo language, has fifty letters, and in its grammar it is considered the most perfect language in the world. It has an extensive literature, which is of great interest to the scholar even at the present time. It shows great advancement in culture and happiness. The following prayer of the Persian poet Sadi is worthy of most careful attention by every grateful and true heart: "O God, have mercy upon the wicked; for thou hast done everything for the good in making them good."

Leibnitz, in his *Theodicee*, presents some interesting thoughts on the problem of evil. The following is suggestive: "It may be that certain particular evils are bound up with what is best in general." Pope's line is interesting, "All partial evil, universal good." This is true optimism, but Voltaire replies to it as follows: "A singular notion of universal good—composed of the stone, of the gout, of all crimes, of all sufferings, of death, and damnation." You will usually find an infidel a pessimist, and a true Christian an optimist. When we study carefully the system to which evil belongs we can not

see how it could have been otherwise than that evil would be incident to the system. God made man a free moral agent, and the possibility of going wrong seems to be a necessary part of free agency. That man can reach a point in spiritual culture in which he will not go wrong is evident, and this seems to be the divine purpose in the training of the race. So far as we know, this may have been true in the training of the inhabitants of other worlds. The fact that the angels desired to look into the scheme of redemption seems to imply that they had had an experience that made them specially interested.

In our efforts to solve the problem of evil, we must consider carefully the following facts:

1. The system in which evil exists is a creation. It was not at the beginning; but as soon as God created free moral agents, evil was a possibility. Some one will say that man should have been so constituted that he could not sin; but then we would have had a machine and not a man. The possibility of good would have been destroyed as well as the possibility of evil. Good is more powerful than evil, and it is our mission to overcome evil with good. I do not agree with the pessimist that it would have been better for man not to have been created at all. God has an important mission for man in his great universe, and even those who go wrong can not prevent the general advancement of the race.

2. As the system in which evil exists is a creation, this implies that it has limitation. That which is created can neither be infinite nor omnipotent. Every created intelligence must have a beginning, and this implies limitation. The law of its action is growth, development, progress. While man in his environment is greatly limited, this is really for his good, for God intends him to grow. When we study him from the standpoint of nature, we find that he has wonderful possibilities; but from the standpoint of revelation his possibilities are much greater. It does not yet appear what we shall be; but we know if we do our duty we are sons of God, and are every day becoming more and more assimilated to the character of God. There is noth-

ing in our limitations here to prevent our final entrance into the city of God.

3. In all limitation, there is necessarily imperfection. Man is not perfect in his physical organization, but with his environment we can not see how it could be otherwise. The human skin is not perfect, and can be penetrated with a bullet; but we could not get along in this world without it. The lungs are not perfect, nor the air we breathe; but both are essential to the life of man in this world. Fire is ever destructive in its nature, but we could not do without fire. God intends our progress by the use of things in this world that are not perfect. We find, even in the mind of man, imperfection. Human knowledge is imperfect, and this is the reason why man can make progress. The will and conscience of man are imperfect, and this is why God sent into the world a teacher with a perfect will and a perfect conscience.

4. God intends the present system for the education of man for a still higher system. Evil is incidental to the present, and in the nature of things we do not see how it could be otherwise. There are such things as inherent, natural impossibilities. It is impossible for matter to exist without occupying space; and this is not a question of God's power, but that which is inherent in the very nature of things. In the very nature of things, two mountains could not exist without a valley between them. You had as well ask the question why God could not make two and two five, as to ask the question why God could not make a free moral agent without the possibility of his going wrong. The very statement of man's free agency implies the possibility of doing wrong. The power to do right carries with it the power to do wrong.

Some one may ask the question, Will not man's free agency enable him to go wrong, even after he reaches a higher system? I answer that the object of the present system is to so educate him that he will not go wrong. He would, of course, have the ability to do so, but not the inclination. The will of the Christ was so perfect that the tempter could not influence him to do wrong. When man reaches the heavenly kingdom, he will be

so far advanced in spiritual culture that he will not be inclined to do wrong. Besides, the last enemy will be subdued, and he will be beyond temptation. This view of the problem certainly makes partial evil incidental to universal good. When man gains the victory over his spiritual enemies, he will rejoice in the fact that God thought him worthy to go through the great conflict.

Those who live in willful disobedience to God must suffer the consequences of their sins. It is claimed that God will not punish man forever for the sins committed in this life. It must be remembered that punishment is the result of sin. The enormity of a crime is not determined by the length of time it took to commit it. In five minutes, a man may commit a deed which will destroy his prospects, at least so far as this world is concerned. It did not take Thomas Paine long to write his "Age of Reason," but it will not be known until the judgment-day the evil it has done. In fact, all the effects of men's crimes can not be known until then; and this shows the necessity of a general judgment, when all will be judged according to the deeds done in the body. If a man so live here as to attain to eternal life, it looks reasonable that he can live in such a way as to fail in obtaining it.

Nature as well as revelation teaches that as a man sows he will also reap. Julius Muller, the great German theologian, truly says: "Such is the constitution of things that unwillingness to goodness may ripen into eternal voluntary opposition to it." Even Omnipotence could not make a soul happy that had lost all desire to be holy. Both nature and revelation plainly teach that character tends to become permanently good or permanently bad. Willful disobedience to truth tends to make a person dislike it. This tendency can continue until the person rejoices in iniquity instead of rejoicing in the truth.

"The mills of God grind slowly;
But they grind exceeding small."

The Greek philosophers were right when they affirmed that there can be no happiness without holiness. Confucius declared that heaven means principle. Sin renders morally blind its pos-

sessors, so it is not surprising that the truth is entirely unpleasant to some persons. Shakespeare well understood this. Macbeth thus speaks:

"Come, seeling night,
Skarf of the tender eye of pitiful day;
And, with thy bloody and invisible hand,
Cancel, and tear to pieces, that great bond
Which keeps me pale!—Light thickens; and the crow
Makes wing to the rooky wood."

Sin becomes in itself a force; and, like certain diseases, becomes chronic. It may be perpetuated forever, and its effects can properly be described as eternal punishment. In fact, our Saviour teaches the possibility of the eternity of sin. Turn to Mark iii. 29, and you will find that he who sins against the Holy Spirit is in danger of eternal sin. We have here the Greek *hamartematos*, and not *kriseos*, and *hamartematos* certainly means eternal sin. I now turn to the Revised Version, and find this language: "But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin."

In Matt. xxv. we have taught the second coming of Christ, the judgment, the eternal punishment of the wicked, and the eternal life of the righteous. The Greek word *aionion*, which expresses the duration of the life of the righteous, is the same word that is used to express the duration of the punishment of the wicked. The root of *aionion* is *aei*, which means always. *Aidios*, which even Universalists admit denotes eternal, is from the same root.

It is a law of language that antithetical expressions are equal in extent, but the opposite in character. This should, then, forever settle the question. Please read Matt. xxv. 46: "And these shall go away into eternal punishment; but the righteous into eternal life." If there is no such thing as eternal punishment, our Saviour certainly made a mistake. This we can not admit for a moment; so we believe in the doctrine of eternal punishment as the necessary consequence of eternal sin.

In Rev. xx. 10 we have the expression, "tormented day and night for ever and ever," which is the duplicate of *aion*, and it is nowhere limited in the New Testament. The same expression is found in Rev. xiv. 11: "The smoke of their torment ascendeth up for ever and ever." If it is possible for language to teach eternal punishment as the consequence of eternal sin, it is certainly taught in the New Testament.

Whether the wicked after the judgment-day will continue forever in a state of consciousness is a question we can not determine. The Bible clearly teaches that they are in a conscious state between death and the resurrection; but there is really nothing definite in reference to their state after the resurrection. It is certain that destruction does not mean annihilation; but unconsciousness would not necessarily mean annihilation. Eternal death is the penalty for eternal sin; and eternal death may result in the complete inertness of all the forces of sin.

There has been a good deal of discussion of the question of the personality of Satan. It is evident that the Bible attributes personality to Satan; but what does this mean? It is probable that it is a name which generalizes bad spirits. Davenport, one of the greatest of the New England Fathers, uses the following language: "What is the devil?—The multitude of apostate angels which, by pride, and blasphemy against God, and malice against man, became liars and murderers, by tempting him to that sin."

The use of the term "principalities" in the Bible, in reference to the kingdom of evil, seems to imply that the evil spirits are organized under the general term "Satan," or adversary. The position here presented harmonizes with the organic force of evil in this world. It is only organized in opposition to good, and would not make a chief of its own that it would not soon dethrone. It is not at all probable that the organic force of evil would set up one chief as forever supreme over all the rest. This is against the analogy of evil which is opposed to all loyalty.

We have a good example in the Bible of this general use of personality in reference to the organization of evil forces. Paul

speaks of "the man of sin," and "antichrist." These names are evidently used in a general sense, and have no reference to any particular person. The forces of evil designated "the man of sin," had begun to work in the days of Paul. The designation, "the man of sin," certainly includes all men and women through whom evil spirits and evil forces are working to corrupt Christianity and to obstruct the progress of the kingdom of God. Dr. Horace Bushnell truly says: "Antichrist is, in fact, the devil of Christianity, as Satan is the devil of creation and providence." With this view of the subject, we can understand what Christ means when he says, "I beheld Satan as lightning fall from heaven."

We learn in the last book of the Bible the fate of Satan will be the same as that of the beast and false prophet. All opposing forces must give way, and the kingdom of God become entirely victorious over the heavens and earth most glorious.

I have no special theory on the question of future punishment. I have only been giving suggestions towards the solution of the problem of evil. I fully believe in the doctrine of everlasting punishment as taught by Christ and his apostles. It must be that eternal sin carries with it eternal consequences. Everlasting punishment is certain, but we are unable to say exactly what it will be. Sin is a terrible thing, and the Bible writers, in what they say about future punishment, seem to have in view the purpose of impressing upon the minds of the people the great sinfulness of sin. It is sin that gives man all his trouble, and if he will forsake his sins, the question of punishment need give him no trouble. Jesus said: "You will not come unto me that you might have life." The important thing for man to do is to come to Christ and obtain eternal life. Please remember that I do not deny eternal consciousness on the part of the wicked.

CHAPTER VII.

THE PROBLEM OF UNBELIEF.

The greatest sin in this world is the sin of unbelief. Our Saviour sent the Holy Spirit into this world to convince it of sin, because it believed not on him.

CAUSES OF UNBELIEF.

1. Scientific. Science means classified knowledge, but speculation, even among those who call themselves scientists, frequently takes the place of real knowledge. True science is a support to revelation, but mere speculation frequently tends to unbelief. There is also a tendency on the part of specialists to think that all knowledge is comprehended in their narrow circle. They are inclined to view everything from the narrow standpoint of their own investigation. If their department pertains entirely to material things, there is a great tendency on their part to become materialists. That is the reason why we find so many materialists among physicists.

The doctrine of evolution has led many into skepticism. I do not say that the doctrine is altogether to blame for it. The extreme positions to which many of its opponents have been driven has been productive of fully as much unbelief. Evolution for a long time was largely confined to physical science, and there can be no question in reference to its tendency to materialism. Its advocates were specialists in the physical sciences, and as a rule they were largely unacquainted with philosophy. When philosophical and religious teachers gave their attention to the question of evolution, they soon lifted it above the materialistic tendency to which the physicists had degraded it. Evolution in the future will be a support to true religion instead of being an ally of infidelity.

2. Philosophical. Philosophy has in the past had extreme tendencies. Even before the Christian era, it tended on the one hand to materialism and on the other to pantheism. The Epicureans were materialists, and the Stoics were pantheists. It is

really interesting to observe the dependence of modern materialists upon Epicurus and Lucretius. While it has been productive of much skepticism, it is really difficult to find anything new in modern materialism.

The French and the German philosophers in modern times have shown a tendency, on the one hand, to materialism, and, on the other, to pantheism. French materialism during the Revolution went into atheism itself. In fact, it made the nation very largely infidel, and it had much to do with the horrors of the Revolution. It was certainly an object-lesson to the nations of the ruinous effects of infidelity upon society. German pantheism has been almost as ruinous in its tendency. At one time it made Germany very largely a nation of skeptics. Even the German pulpits were filled by ministers of a skeptical turn of mind. It appeared that everything the Reformation had done would be undone. The universities were captured by the skeptics, and, on account of their great reputation, the seed of infidelity was sown world-wide. Every civilized country was to some extent affected by the rationalism of Germany. In God's providence, philosophical and religious teachers were brought up in Germany itself, who were fully prepared to meet these rationalists upon their own grounds. Neander, Lotze and others were more than matches for their opponents, and skepticism has largely expended its force in Germany.

3. Social. Social agitation is inevitable among a liberty-loving people, and it frequently does much good. The United States, with its free constitution, is a happier and much safer government than Russia under the iron heel of despotism. Protestantism, with its conflicting sects, is preferable to the uniformity of Rome.

There is no necessary connection between the principles of political freedom and unbelief. Christianity is really the greatest support that liberty has ever had. The chief advocates of civil liberty under the reigns of the Charleses were the Puritans, the most earnest Christians of that age. It is a fact, however, that great social and political agitation has frequently been connected with infidelity. There is no better illustration of this

than the French Revolution. The abuses in both Church and State prepared the soil for infidel principles. Voltaire and the Encyclopædists sowed the seed of skepticism with an unsparing hand. Christianity was identified with an apostate church, and was, of course, rejected with it. The French nation suffered somewhat like a farmer who dams up a stream. It is arbitrarily checked in its course, and finally bursts all barriers, and sweeps everything before it. Like the stream, if it had been wisely guided, the principles of liberty advocated by the people could have been made the means of greatly advancing civilization in France.

The advocates of civil liberty, who hold to infidel opinions, are apt to produce much skepticism. For example, the "Rights of Man," by Tom Paine, prepared many readers for "The Age of Reason." Many advocates of social reform, in both Europe and America, are pronounced infidels, and the people who accept their reform ideas are also apt to fall in with their skeptical principles. It is very necessary that all social reforms should be entirely divorced from infidelity. I am fully satisfied that no social reform can accomplish much when it is entirely divorced from a pure religion.

4. Ethical. The causes of infidelity are more ethical than intellectual. It is very difficult to convince a man of a truth he does not want to believe. Even the existence of God depends, not upon demonstrative, but upon moral certainty. This gives the skeptic his opportunity; hence the fool says in his heart that there is no God. While the evidence of Christianity is very convincing, and almost amounts to demonstration, still there is an opportunity for doubt on the part of one who so desires. The reason why the sin of unbelief is so great is the fact that it shows a very depraved condition of heart. "There is light enough," says Pascal, "for those who sincerely wish to see; and darkness enough for those of an opposite description." It is certain that the will has much to do with skepticism, whether it be materialism or spiritualism. Many in our day reject the evidence of miracles for no other reason than that they are so inclined. In such cases the wish biases the judgment, and it is

seldom the case that a man believes to be true what he wishes to be false.

5. Religious. The corruptions of Christianity have led many into infidelity. Of course, the best things in this world are liable to be perverted. We have no reason to suppose that Christianity would be an exception. In fact, there were corrupting tendencies even in the days of Paul. The great apostle predicted the rise of the man of sin, who would sit in the temple of God, and claim for himself divine attributes. The man of sin largely caused the French Revolution and all the infidelity connected with it. Some of the unreasonable positions taken by Protestants have been productive of much skepticism.

Religious intolerance has also been productive of much unbelief. While our Saviour himself was the most tolerant of beings, evil men have so perverted the Christian religion as to make it the means of oppressing others. When the true theory of astronomy was discovered by Copernicus, Hepler and others, the Vatican thundered its anathemas against all who held to the new doctrine. Milton says that Galileo was sent to the dungeons of the Inquisition for thinking in astronomy otherwise than the Franciscan and Dominican licensers thought. Thus the astronomy which gives us such enlarged conceptions of the God of nature, and we regard as in perfect harmony with revelation, had for a long time to bear the brand of heresy. Religious intolerance has not been confined alone to Catholics. Protestantism has also dipped its garments into the blood of persecution. The treatment of the Nonconformists in England is a good illustration of this fact. Even the Puritans, who were persecuted in England, persecuted others upon our New England shores. The intolerant spirit of those who have claimed to be Christians has been productive of much unbelief. Sectarianism has certainly produced its share of infidels. Its spirit is directly antipodal to the spirit of the gospel. This spirit can not otherwise than lead many persons into skepticism. Sectarianism also confuses persons, and thus leads some into skepticism. The people do not know what to believe when all kinds of doctrines are preached by all kinds of men. The unity for

which Christ prayed would soon counteract these dangerous tendencies. Jesus prayed for the unity of his disciples, that the world might believe that God had sent him. The unity and spirit of the apostolic church would soon convert the world to Christ. It would enable the church to use such a powerful force in mission fields that the pagan nations would be rapidly enlightened. The kingdoms of this world would soon become the kingdom of our Lord and his Christ, and he would reign for ever and ever.

SOLUTION OF THE PROBLEM.

1. A proper study of the Bible will solve the problem of unbelief for any person. Insectivorous critics magnify apparent mistakes beyond bounds, and many of a skeptical turn only read these mistakes. What they need is a thorough knowledge of the Bible. The critics have never been able to find any serious fault with the central figure of the Bible. The Jehovah of the Old Testament is the Lord and Saviour of the New. The religion founded by the Christ of the New has been in the world nineteen hundred years, and it has proved itself by its fruits to be of divine origin. It convicts men of sin, but when it has the spirit of its Master, no one can convict it of sin.

The Bible is certainly a marvelous book. Westcott says: "Revelation is not a vain thing for us. It is our life." Our Saviour shows that the Old Testament is filled with things concerning himself. The New Testament is largely veiled in the Old, and the Old is revealed in the New. Jesus said: "Search the scriptures, for they are they which testify of me." Jesus fully believed in the writings of Moses. "If ye believe not Moses' writings, how shall ye believe my words?" It is certainly the work of a simpleton to let dust gather on the lids of the Bible, and then denounce the Book. Search the Scriptures, and find in them eternal life.

You will be interested in the antiquity of a part of the Book. It contains the oldest and most interesting history in the world. Its history will go far towards solving the problem of unbelief. A careful study of the shadow and the substance,

of the type and the antitype, of the prophecy and its fulfillment of the mysterious person to whom all point, will convince any honest skeptic. The Book itself is a miracle, and you can not account for it without God. Think of this book; it embraces the whole destiny of the race, and covers the whole period of time. It commences with Genesis, and ends with man's eternal destiny.

If the literary man will give proper attention to the Bible, it will solve for him the problem of unbelief. As a literary work, the Bible has no peer in this world. Intellectually, it is far superior to anything else that has ever been produced. It is the only book for the soul, and the best book for the mind. Even Voltaire himself admitted that the Book of Ruth is superior in many respects to Homer or any other classic writer. The Book of Job is acknowledged by the most eminent critics to be the greatest literary work in the world. The reader will find more on this subject in my work "Cultura."

The Bible is the bulwark of liberty and civilization. When General Garibaldi was congratulated on securing liberty for Italy, he said: "It is the Bible that has freed Italy." In referring to the first French republic, Lamartine said: "The republic, without a God, was quickly stranded." Liberty, equality and fraternity, disconnected from citizenship, lead to license, lawlessness and passion. Nothing will banish infidelity so soon from the human heart as an honest study of the Bible.

2. The study of Christology soon solves the problem of unbelief. In speaking of the Christ, Renan says: "All history is incomprehensible without him." Strauss says: "As little as humanity will be without religion, as little will it be without Christ." Christianity, which has revolutionized society, was not established upon chance or myth; it was established upon the Rock of Ages. It has something definite in it. Paul says: "I know whom I believed." Dr. Noah Porter says: "Christianity is more than history. It is also a system of truths. Every event which its history records, either is a truth, or suggests a truth, or expresses a truth, which a man needs to assent to or to put into practice." Christianity has succeeded

because of the divinity of its author. Richter thus speaks: "Jesus is the purest among the mighty, and the mightiest among the pure, who, with his pierced hands, has raised up empires from their foundations, turned the stream of history from its old channel, and still continues to rule and guide the ages."

3. A better understanding of the adaptation of Christianity to the wants of society will go a long ways towards solving the problem of unbelief. Some writers seem to think that Christianity is opposed to all pleasures. This is certainly a great mistake, for Christianity is designed to give the greatest pleasure. It is only opposed to sinful pleasures. The hermit's life does not correspond to the spirit of Christianity. The austere mien of some professed Christians is opposed to true Christian joy. The pleasures of sin will destroy any man or woman, and to these pleasures Christianity is properly opposed. It is also claimed by thoughtless writers that Christianity and business are not in harmony. This is altogether incorrect, for Christianity teaches diligence in business. Christianity wisely condemns the miser, for there is nothing that will more completely shrivel the soul than the spirit of mammonism. You can not serve God and mammon. The business man greatly needs the inspiration of joy and hope peculiar to Christianity, to counteract the many perplexities of business life.

A proper understanding of what Christianity has done for woman should convince any thoughtful person of its divine claims. The position of woman among pagan nations, and her position among Christian nations, is all the difference between night and day. Christianity honors the passive virtues, and these are possessed in the highest perfection by woman. Woman was a slave when not a plaything among pagans; among Christians, she is the counterpart of man.

4. Christianity saves the individual from his sins, and this proves its divine nature. I have never known a person to live a Christian life, and regret it at the hour of death. Christianity makes a bad man a good one. I have known men who were a terror to the people of the community where they lived, and

these men were brought under the influence of Christianity, and there was a complete change in their moral character. Changing Saul of Tarsus to Paul the apostle was like changing the current of a mighty river. Saul of Tarsus was a fiery persecutor. Paul the apostle was the most tender and patient of men. If all persons would become sincere Christians, it would not be long until society would be comparatively perfect. If the skeptic knew more of the influence of Christianity upon the lives of men, he would be slower in his opposition to this great spiritual force for the elevation of man.

5. A better knowledge of the relation of the supernatural to the natural would throw much light upon the problem of unbelief. It is certain that the system of nature itself is not sufficient to meet the demands of man's religious nature. A revelation from God is absolutely necessary to meet this demand. The aberrations of conscience clearly show that even this moral guide in man's constitution is not sufficient without a revelation. Revelation is to conscience what the telescope is to the astronomer. While the system of nature certainly declares the glory of God, it requires a revelation to fully acquaint man with the very essence of Jehovah. God's revelation through his Son gives man a knowledge of the purpose of the ages.

Opposition to miracles appears to be the greatest prop to unbelief in this age of the world. This appears strange, for a denial of miracles would lead to the rejection of all religions; in fact, carried out to its ultimate result, leads to atheism; for it is scarcely possible to conceive of the existence of God, and banish him entirely from the affairs of the universe. To those who believe in the existence of God, miracles appear as natural things. Miracles are often an intensification of natural forces, and a help in the government of the universe.

God himself is the great miracle. When we fully recognize him as the great ruler of this universe, all difficulties in reference to the miraculous will soon be banished from our minds. A miracle is not a breach in nature, but a supernatural interruption of the unnatural. The operation of the lower forces do not at all exclude the interference of the higher.

Christianity manifests to the world an historical illustration of the supernatural. Sin would long since have driven the world to ruin, had not God interfered in the interest of man. The student of the Bible well knows that Revelation itself is progressive, and that the miracles wrought were against the unnatural, and were adapted to the purpose of advancing God's moral and spiritual kingdom in this world. Jean Paul Richter truly says that miracles upon earth are nature in heaven.

Christ is the central figure in the historical development of the supernatural. He inaugurates a new era. When we study carefully his character, all the miracles he wrought appear most natural. Even his resurrection, the greatest miracle accomplished in his person, is exactly what we would expect of him. It was not possible that the holy One should see corruption. All the miracles of the Bible refer either directly or indirectly to the great central miracle, and they show that God's purpose was to give mankind a perfect rule of faith and practice. In biology we learn that in the production of life there is something beyond the ordinary, but when the new being is born, the extraordinary gives way to the usual laws of life. The same thing is true in God's spiritual kingdom. We find the extraordinary when necessary; but when the ordinary is sufficient, there is no manifestation of the miraculous. God reigns victorious over the heavens and earth most glorious.

CHAPTER VIII.

THE PROBLEM OF A FUTURE STATE.

All persons who think at all must be interested in the great question of a future state. Life is short, and man can not help thinking of his destiny at the consummation of the present state of existence. All light that can be thrown upon this subject is of interest, no difference whence it is derived. I do not design in the present chapter to call attention to the Biblical evidence, but only to the scientific and philosophical evidence in support of the Biblical doctrine of a future state.

THE VISIBLE UNIVERSE.

It is now a well-established fact in science that the visible universe had a beginning. If it be all there is, then the law of continuity, of which scientists have so much to say, has been broken. If, however, the visible universe be only a small portion of the dominion of the Infinite, then the invisible universe may account for the existence of the visible, and the law of continuity be preserved.

Science not only teaches the origin of the visible universe from the invisible, but it also teaches that the visible universe will come to an end.

All worldly shapes shall melt in gloom,
The sun himself shall die,
Before this mortal shall assume
His immortality.

—Campbell.

There is going on in the visible universe a constant dissipation of energy, and the time must come when it will be exhausted. Man may remain in the material universe a long time, but the great catastrophe must ultimately come. Our system is rapidly spending its very life and energy, and even the great sun himself is growing cold. This is true of the entire visible universe; and if man is destined anywhere to find an eternal home, it must be in the invisible universe.

The facts before us lead us to conclude that the visible universe is connected with the invisible by bonds of energy, and that the invisible is capable of receiving this energy and transforming it. Man is, therefore, by certain organs connected to the invisible universe, and the present state is only preparatory to an eternal state. Without this conclusion, we not only violate the law of continuity, but we charge the Creator with consummate folly in bringing into existence an order without purpose and forever sinking it into the shades of annihilation. But this can not be the case, for the order and adaptation in the visible universe forbid it. Man will continue to live amid the war of elements, the wreck of matter, and the crush of worlds.

Eternal process moving on:

From state to state the spirit walks,

And these are but the shattered stalks,

Or ruined crysalis of one.

—*Tennyson.*

THE CONSERVATION OF ENERGY.

It is now the position of the greatest scientific thinkers that something besides matter in the universe has objective reality. Light, heat, magnetism, and, in fact, all the forces of nature, have objective reality as well as the matter or stuff of the universe. We believe in the objective reality of matter, because it is an experimental truth that it can neither be increased nor diminished in quantity. For this reason, Stewart and Tait, in their work on "The Unseen Universe," use the expression "conservation of matter."

As we must admit the objective reality of matter, we are forced to admit the reality of whatever may in the same sense be conserved. It is an experimental fact that the laws of conservation can also be applied to the forces of nature, and we must, therefore, conclude that the forces of nature have objective reality. Scientists are fond of using the terms "matter" and "energy," and in them comprehend everything. Matter is inert, and it must depend upon energy for its movements. That which causes its movements can not, then, be less real than the matter moved.

We are now at liberty to apply this law of the conservation of *energy* to the mind itself, and insist upon its existence as a reality in the *unseen universe*. The mind of man comes in contact with the material universe to the extent that memory treasures up the facts. When the visible universe has become defunct, and its energy has passed into the unseen, the unseen universe will be full of energy, and free to exercise its functions, retaining its hold upon the past through the faculty of memory, and continuing its existence as a conscious entity.

“Vital spark of heavenly flame,
Quit, oh quit, this mortal frame!
Oh, the pain, the bliss of dying!
Cease; fond nature, cease thy strife,
And let me languish into life!

“Hark! they whisper—angels say,
‘Sister spirit, come away!’
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath:
Tell me, my soul, can this be death?”

MAN’S WORK IN THIS WORLD UNFINISHED.

In the material world we find perfect order. Beauty and harmony are strikingly apparent in all parts of the material universe. Everything seems to be in its place, and accomplishing the end for which it was designed. In the solar system the attraction of gravitation is reversely in proportion to the square of the distance; and the squares of the periodic times of the planets’ revolutions around the sun are exactly proportionate to the cubes of their distances. Throughout the great system everything works in perfect harmony, and nothing is permitted to interfere with the beneficial influence of the different bodies. If this were not the case, the system of nature would be thrown into confusion, and the inhabitants of the world would be deprived of their enjoyments.

If we study carefully the arrangements connected with the earth alone, we find the same order, and positive evidence that all was designed to promote the welfare of rational beings.

The composition of the atmosphere is such as to adapt it to the lungs; and any change in its present composition would be disastrous to all life upon this planet. The same thing can be said in reference to the composition of water and the inhabitants of the briny deep. The position of the mountain ranges and the water-courses shows how systematically everything is arranged in the material world.

Before the invention of the microscope and telescope it might have been contended that all beyond the range of the human eye was confusion. But these instruments enable us to know that such is not the case. Even in the eye of the minutest insect the polished globules are so arranged as to attract the attention and admiration of all investigators in this department of science. The telescope has revealed the same order beyond the range of the natural eye that we find in the solar system. With the facts before us, we are safe in concluding that there is perfect order and system in the material world, and that all was designed to promote the happiness of intelligent beings. When, however, we study the moral world, we find that all this is reversed. Nation has dashed against nation, and the earth has been deluged with human blood. If we could picture the scenes of sufferings and bloodshed connected with the rise and fall of the great eastern monarchies, it would be sufficient to make even a demon blush. The proud and haughty Xerxes leads forth two or three millions of men to be slaughtered by the heroic Greeks. Alexander, fired with ambition and a desire to avenge his country's wrongs upon the Persian Empire, led his victorious armies through Asia, and built up a mighty empire upon the dead bodies of slaughtered millions. The same spirit finally made Rome the mistress of the world, but she ruled the nations by the sword. Space will not permit me to speak of Alaric, the Gothic monster; of Attila, the fierce Hun; of the wars of Napoleon the First, and of the many modern conflicts which have disgraced the nations. - It is evident that in the past man has been governed more by his combativeness and destructiveness than by those high moral principles which God has placed in his nature to guide him.

He has perverted to evil that freedom which the Creator gave him for his own good. If this life were all, it would appear that the Creator's purpose in the moral world has been defeated. But when we consider this world as only a small part of the great plan of God's moral system, we can see how the future life will remedy the present imperfections in the moral system. We are also enabled to see in the providential government of this world how God makes even the wrath of man praise him, and has so utilized the movements of mankind as to advance civilization.

It is evident that there is progress on the part of humanity, and that the mind of man, unperturbed, tends to intellectual and moral perfection. There really seems to be no limits to the excursions of intellect, and man is constantly making new discoveries in the great system of nature. Death soon overtakes him in his progress, and his work is left unfinished. The great Newton felt that in the world of discovery and progress he had been only a schoolboy gathering up shells on the sea-shore, while the great ocean of truth lay undiscovered before him. The same thing is true with men engaged in works of benevolence. Just when they feel best qualified for their great work, it is cut short by the swift messenger—death. As God has so constituted the human mind that it can tend to intellectual and moral perfection, it must be that there is a future state where the great powers of man can be more fully unfolded.

Some day Love shall claim his own;

Some day right ascend his throne;

Some day hidden Truth be known;

Some day—some sweet day.

—*Lewis J. Bates.*

THE SUBSTANTIAL NATURE OF THE SPIRIT OF MAN.

Plato, in his "Phaedon," discusses the question as to whether the relation of the soul to the body is that of harmony to a harp, or of a rower to a boat. Plato and his school believed in the doctrine of immortality, and Greek literature is full of it. Modern science has made plain the position of the great Greek philosopher, and it clearly shows that the spirit

of man is something more than simply harmony to a harp. Beale, Helmholtz and Lotze have placed scientific facts before the world which are of immense value on this question. Even Professor Huxley admits that life is the cause of organization, and not organization the cause of life. The cause must exist before the effect, and it certainly may exist also after it. The musician lives before the music he produces, and he may also live after it. The boat may be destroyed, and the rower live. So the body may go to dust, and the spirit return to God who gave it.

The spirit of man is an immaterial substance having subsistence and life in itself. Dr. Carpenter, in his "Mental Physiology," claims that man has influential nerves, as well as those which are automatic. He is, then, something more than an automaton; he is a free moral agent. Science teaches that neither the automatic nor influential nerves can originate their own motion. There must, then, be back of them an agent which gives them action. This agent is an indestructible monad, if I may use this term; the substantial cause and essence of organization, and the axis of all thought and action. Leibnitz, Goethe, and the greatest thinkers of the world, have advocated this doctrine.

The facts of consciousness go to show that the spirit is an entity, and superior to material organization. The senses do not go beyond the phenomena of material bodies; but the mind takes cognizance of immaterial ratios, and presents ideas purely spiritual. It apprehends universals, genius and species, necessary truths and final cause. This is purely a spiritual action, and from its nature we must determine the character of the agent. The agent as spiritual is one of the indestructibles in nature, and must live after its separation from the body.

It is the spirit, not the body, that continues man's identity. In the common language of life, we recognize the spirit as the person proper. We talk as did Socrates when we speak of the different members of the body as belonging to us; but we recognize in the person proper something above these members. Even my brain belongs to me; but my personality is beyond my

brain. Ferrier has shown that even if one lobe of the brain be entirely removed, it does not destroy mental action. The power with which man clings to his identity amid the changes the body is constantly undergoing, shows the superiority of personality itself to all material organization. We are not willing to sink our personality into that of another, no difference what may be the character of the other person. We hold on to personality even to death, and anticipate its continuance after death. If the crawling caterpillar can pass through its chrysalis state, and become a gorgeous butterfly, bathing its wings in the pure air of heaven, then man can surely pass through the valley of death, and arise to a life far more glorious than that of the butterfly.

Life has been compared to the stars that fall,
And death considered as ending all;
But it is more like the star that sets,
For it shall rise from death's entangling nets.

CONSCIENCE.

Conscience clearly points to an immortal destiny for man. He has interwoven in his constitution powers, principles and feelings which cause him to improve in virtue, and seek the welfare of others. The moral powers of man, like his intellectual, are capable of great improvement. Both ancient and modern history furnish us with striking examples of wonderful moral development on the part of man. They followed their conscientious convictions when subjected to the greatest torture. Even the most delicate women have suffered themselves to be thrown to wild beasts, rather than sacrifice their convictions of right. Conscience, of course, has to be enlightened by intellectual culture; but the way in which it clings to the highest convictions certainly shows that it is related to the unseen universe. It does not tell us what the right is; it simply deals with the intention and choice; and is that power of the mind by which we perceive and feel the right and wrong in the intention and the choice. When it is enlightened with the higher truth, it gives man the solar light, and his face may

shine like that of an angel. Stephen is a striking example of a conscience that is very close to even the throne of God itself.

Christianity has developed the greatest moral heroes, because it is the highest truth ever revealed to man. Next to the Master himself, Paul furnishes one of the best examples. He is an example of everything that is noble, heroic and benevolent in human conduct. After he became a Christian, he spent the rest of his life in promoting the best interests of mankind. To accomplish his noble work, he parted with his friends and native country, and spent his life in preaching the gospel to the Gentiles. He suffered all kinds of persecutions, but did not let anything stand in the way of his great mission. The perils of robbers, of the sea, of the Gentiles, and even of his own countrymen, only stimulated him to greater energy in the prosecution of his noble work. He did not even shrink from the martyr's crown, as he knew that God had laid up for him a crown of life in the eternal world.

Howard is another example of benevolent enterprise on the part of a man fired with zeal for Christian work. He traveled over Europe in the prosecution of his benevolent work, and exposed himself to all kinds of dangers. He went five times through Holland, four times through Germany, three times through France, twice through Italy, once through Spain, and traveled also through other countries, surveying everywhere the haunts of misery, and distributing benefits to mankind wherever he appeared. In dungeons, jails and hospitals he spent most of his time, and he had great influence in bringing about reformation in the management of these institutions.

From realm to realm, with cross and crescent crown'd,
Where'er mankind or misery are found,
O'er burning sands, deep waves, or wilds of snow,
Mild Howard journeying seeks the house of woe.
Down many a winding step to dungeons dank,
Where anguish wails aloud and fetters clank;
To caves bestrewed with many a mouldering bone,
And cells where echoes only learn to groan;
Where no kind bars a whispering friend disclose,
No sunbeam enters, and no zephyr blows—

He treads, inemulous of fame or wealth,
 Profuse of toil and prodigal of health;
 Leads stern-eyed Justice to the dark domains,
 If not to sever, to relax the chains;
 Gives to her babes, the self-devoted wife;
 To her fond husband, liberty and life.
 Onward he moves! disease and death retire,
 And murmuring demons hate him and admire.

—*Darwin.*

We may look at conscience from another standpoint, and it equally points to the invisible world. Take, for example, those persons who had no fear of punishment in this world, but died with the most fearful forebodings of coming retribution. According to Sir Thomas More, Richard III., who murdered his royal nephews, was so tormented by conscience that he had no peace day or night. His dreams so disturbed him that he would rave throughout the night about his chamber like a madman. Charles IX., of France, is another example. He was induced to order the terrible massacre on St. Bartholomew, when thousands of Protestants were butchered in cold blood. After that horrible night he had no peace of mind, but was the subject of great torments, both in mind and body. We learn from D'Aubigne that he would imagine through the night that he could hear groans similar to those heard on the night of the horrible massacre. The poet thus describes the condition of the mind under such circumstances:

"Conscience, the torturer of the soul, unseen,
 Does fiercely brandish a sharp scourge within.
 Severe decrees may keep our tongues in awe,
 But to our thoughts what edict can give law!
 Even you yourself to your own breast shall tell
 Your crimes, and your own conscience be your hell."

Victor Hugo, in "*Les Misérables*," gives a graphic description of the power of conscience. Jean Val Jean is the principal character in this noted work. He had escaped from the galleys, and become the mayor of a city. Another man, who looked like him, was tried and condemned in his place. Then came the struggle with conscience. Must he confess, and give

up all his benevolent enterprises, or let the innocent suffer! Conscience said, "Confess;" and he did confess. Hugo says: "Let us take nothing away from the human mind. Suppression is evil. Certain faculties of man are directed towards the unknown. The unknown is an ocean. What is conscience? The compass of the unknown."

The dread of something after death—
The undiscovered country, from whose bourne
No traveler returns—puzzles the will;
And makes us rather bear the ills we have
Than fly to others that we know not of.
Thus conscience doth make cowards of us all.

—*Hamlet.*

Book II.

THE GREATEST SOCIAL AND POLITICAL PROBLEMS OF THE AGE.

CHAPTER I.

THE LABOR PROBLEM.

SECTION I.—POLITICAL ECONOMY IN THE SOLUTION OF THE PROBLEM.

The Creator has made no mistake in the laws governing the universe. His physical laws are all perfect, and each law is exactly adapted to the purpose for which it was given. There are natural laws governing society as well as the individual, and there is no conflict in these laws. What is good for society is really good for the individual. Writers in all stages of civilization have had something to say on economic questions; but political economy is comparatively a new science.

A knowledge of economics is very necessary in order to understand the great social problems of the day. The foot-prints of Satan have always been visible in the history of society; and we should be careful to adopt those things which have made nations great and avoid those that have wrought ruin in the past. The honor which the Greeks paid to agriculture made them great; but their contempt for industry and the trades tended to their ultimate ruin. When the citizens of Athens relied upon state aid and refused to work, her downward tendency became very rapid. Aristotle, the greatest writer on economics in ancient times, warned the people against extremes, and insisted that the middle class is the surest basis of a good social organization. He considered a nation very unfortunate that had only rich and poor citizens, and warned his state against these tendencies. He considered a nation of farmers as safest and best. He really anticipated

Adam Smith in the distinction between value in use and value in exchange. Property, he declares, has two uses, one natural, the other artificial. He also showed the true value of money as an intermediate commodity designed to facilitate an exchange of two other commodities.

The violation of economic laws did much to bring ruin upon the Romans. Augustus condemned a senator to death for directing a workshop. The commerce of Rome was carried on by conquered nations. Money, contrary to Aristotle, was considered the chief wealth, and its exportation was prohibited. Such writers as Juvenal, Seneca, Cato, Cicero and Pliny did much to stem the tide of corruption, but it was too strong for them. Cato and the agriculturists could not prevent the ruin of the small farmer. Pliny is certainly right when he declares that broad farms wrecked Italy. The perversion of wealth has been one of the greatest evils in all ages.

THE BULLION THEORY.

This theory originated among the Romans in direct contradiction to the teaching of Aristotle. This great philosopher taught that money is only an instrument facilitating an exchange; but the Roman writers, less acute than the great Greek, on perceiving that gold and silver were the money of all civilized nations, fell into the mistake of regarding them as the only wealth. They did not seem to consider the fact that gold and silver are commodities; that they are bought and sold like other commodities, and owe their value to effort and desire just as do other commodities.

There were two arguments which seemed to sustain the bullion theory, and they were satisfactory to the people. One was that money was always the measure of value. When the worth of a thing is desired, the answer is always in money. They did not distinguish between value itself and the measure of value; and the fact that money, like other commodities, has value in itself created great confusion. The other argument used in favor of the bullion theory is the fact that money is the universal medium of exchange.

These deceptive pillars were the only supports this false theory had; yet it not only controlled people, but also the best thinkers on the subject for nearly seventeen centuries. The result was that the nation adopted a commercial policy which greatly impeded the progress of civilization. As they looked upon gold and silver as the only wealth, they did all they could to keep it in the country. The nations passed laws strictly prohibiting the exportation of gold and silver. We learn from Cicero that this was repeatedly done at Rome. The nations of modern Europe passed similar laws. In the sixteenth century Spain became rich in the precious metals through their importation from Mexico and Peru. She prohibited their exportation to other countries, and thus obstructed the natural current of trade. This false policy brought on her commercial decay, and taught the nations that a country's wealth does not consist alone in the abundance of her gold and silver.

THE MERCANTILE THEORY.

This theory took its origin near the beginning of the seventeenth century. It arose in this way: In the preceding century there was given to commerce a great impetus by the discovery of an ocean path to India and by a general waking up of enterprise. The English merchants found that by taking gold and silver to India they could bring back articles worth more to England than the specie carried out; that by the imports brought in they could purchase more specie than they carried out. They therefore obtained leave of Parliament to export a limited amount of gold and silver. We learn from Adam Smith that the writers of that age compared it to the sowing of seed in order to reap a more abundant harvest. They did not venture to attack the bullion theory, for it was, then, one of the strongholds of the enemy. A famous phrase at that time was a balance of trade; by which was meant the value of the commodities exported over those imported. Each nation tried to have the exports greater than the imports, so that the difference would come back in gold and silver. The following were some of the expedients resorted to, and they greatly impeded the commerce

of the world: (1) Each nation compelled her colonies to trade with her alone. Restrictions upon trade and unjust taxation brought on the American Revolutionary War. (2) Bounties were given to export merchants to enable them to sell under their rivals in foreign markets. (3) The prohibition of the importation of goods that could be manufactured at home. (4) Special restrictions upon goods imported from countries where the balance of trade was considered unfavorable.

What folly it is for men to thus interfere with the natural laws which God has established for their good. If one nation is richer than another in some natural product, it is, of course, to its advantage to exchange its surplus with other nations for commodities that it needs. This is God's law of exchange.

THE PHYSIOCRATS AND THE SINGLE-TAX THEORY.

The Physiocrats were really the founders of modern political economy. They taught that agriculture was the only pursuit which added to the wealth of the country, and that additions to wealth must come from economic rent. They, therefore, advocated the doctrine that all other rents should be abolished, and all taxes levied on rent. M. Quesney was one of the greatest champions of this theory. He seems to have misunderstood the nature of rent, and thought that wealth consists only in matter. The novelty of this theory seems, for a time, to have given it great reputation, and it numbered among its disciples the great financier Turgot, and the elder Mirabeau. Even Adam Smith was much under its influence; but his practical Scotch sense caused him to see that it is not just to tax land alone.

Mr. Henry George was one of the greatest advocates of this theory in recent times. I have taken great interest in reading his works, and he certainly teaches some very important truths. No one can doubt his sincerity or question the fact that he has done great good. I have had the pleasure of meeting him and hearing him lecture. Let us examine for a short time his theory; for while he teaches some important truths, it is very evident to my mind that he has made some grave mistakes. We

will, however, let him speak for himself. We now quote his own words from his own organ, the *Standard*: "The STANDARD advocates the abolition of all taxes upon industry and the products of industry, and the taking by taxation upon land values, irrespective of improvements, the annual rental value of all those various forms of natural opportunities, embraced under the general term 'land.' We hold that to tax labor or its products is to discourage industry."

I urge the following objections to the theory advocated by Mr. George: (1) It is only a theory, and a visionary one at that. (2) It is impractical and has never been made a success. It was a failure among the French, and was intimately associated with the French Revolution. (3) It is unjust to tax land value alone. (4) It would be difficult to separate pure economic rent of agricultural land from the annual value of the improvements on and in the land. (5) The conscience of the public would not submit to the confiscation of all the owners' rent for taxes. (6) Mr. George calls the taxation of a man's labor robbery. It is evident that land is of no value until labor and capital are applied to it; then, according to Mr. George's theory, land value could not be taxed. (7) It is difficult to see how the taxation of land value alone could benefit the poor. It might be made the means of their oppression. (8) It would be oppressive to the farmer, who uses most land, to tax land value alone. (9) To tax land value alone would be to tax the poor man's lot with a hut upon it, the same as the rich man's with a palace upon it. (10) If you relieve the rich from all other taxes, they will appropriate all the valuable land and pay taxes upon it; for it is certainly true that the poor could not pay taxes upon valuable land.

Graduated taxation, or even equal taxation, is, to my mind, a more excellent way. Professor Perry truly says: "The well-to-do citizens should, in the main, bear the burdens of government." It is certainly true that the rich depend upon society for what they have. Society is, then, a silent partner; and is, as Professor Huxley says, entitled to a portion of the income. If the State can require a man to give up his life for its defense,

it can certainly take that portion of his property which may be necessary to promote the general welfare. If there was graduated taxation, the burdens would mainly fall on the rich, whereas they now largely fall upon the poorer classes. Some States tax collateral inheritances; and it would be better, where there is no will, for all such to go to the State. If you are not compelled by law to support your cousin in poverty, there is no reason why you should inherit his property, in case he has no nearer relatives, unless he leaves it to you by will. He owes more to society than he owes to you, and society should be his heir.

SECTION II.—THE CAPITALIST IN THE SOLUTION OF THE PROBLEM.

Private property is not wrong in itself, for God constituted man to acquire. Combativeness has been perverted, and it has led to deadly strife; but its perversion only goes to prove that it has a legitimate use. The same thing can be said of acquisitiveness. It is designed for good, and becomes an evil only when perverted from its intended use. The abolition of private property has always been a failure, and it has tended to destroy true manhood, from the fact that God intends man to acquire. The capitalist can do something towards solving the labor problem in the following ways:

1. He should regard the laborer as his brother, and remember that he is his brother's keeper. He should be willing to let him live as well as live himself; and if he appropriates an improper amount to himself, and lets others suffer, he is totally unworthy of respect. No man is ever fit for a civilized country who does not recognize the brotherhood of man.

2. The capitalist should remember that society is his silent partner, and that he has no moral right to appropriate to himself that which is necessary to advance the interest of society. Mr. Gladstone thinks it is a sin for a man to hold a large amount of property and not use it for the good of society. Mr. Andrew Carnegie, a man of great wealth and a friend of Mr. Gladstone, says in the March number of the *Nineteenth Century*

(1891): "The millionaire business man rates his vocation higher than I, who sees in it the best or highest, or even the desirable, career for his son. The sons of the wealthy have a right instinct which tells them not to engage in work where the primary object is gain, for it is unworthy of those who, relieved from the necessities of earning a livelihood, are in a position to devote themselves to any of the hundred pursuits in which their time and knowledge can be employed primarily for the good of the community." He holds that surplus wealth should be considered as a sacred trust to be administered, by those into whose hands it falls, during their lives for the good of society. He thinks that the time will soon come when those who do not thus dispose of their wealth will die disgraced. Mr. Carnegie seems to be disposing of his surplus wealth.

3. The capitalist should be willing to share the profit of the business with those who help earn it. In fact, the names "capitalist" and "laborer" should disappear, and all should have an interest in the business. Co-operation and profit-sharing are just, and I believe that they are natural laws in the business world, and that they will ultimately triumph. Then every man will be rewarded according to his true value.

The capitalist should remember that he owns nothing absolutely. In case of war, the State can even conscript him; and it can, of course, use his property when the public good absolutely requires it. That being the case, how foolish it is for a man to make a hog of himself, and try to appropriate everything. The miser has been compared to the hog, and the comparison is a good one. The hog is omnivorous and voracious, so is the miser. The hog only benefits the world when dead, and the same thing is true of the miser. The miser ruins himself and lays up ruin for his heirs.

5. God will judge a man for the way in which he uses the property he is able to acquire. In Luke xii. 15-21, our Saviour gives a graphic description of the fate of a man who had become covetous and was not rich towards God. He is called a fool, and those who do not desire this title had better beware of covetousness.

SECTION III.—THE LABORER IN THE SOLUTION OF THE PROBLEM.

One of the most important things in education is to teach the student how to make a living. The laborer can do much in solving the problem. Let him appreciate especially the following in reference to the importance of self-help: (1) The laborer should always retain his self-respect. Money does not necessarily make the man, and it frequently ruins him when he has been made. Never bow simply to money, for it is the meanest of masters. The loss of self-respect is one of the greatest evils of pauperism. (2) The laborer should learn what he can do best, and do it with his might. Many fail in the battle of life because they undertake that for which they are not suited. (3) All persons should have a high ideal in life, and work to it. Let each one remember that God intends him to fulfill a mission in this life that can be accomplished by no other person. To all the children of toil, I say, look upward. (4) Let all be industrious; for idleness is a sin against God and man. Paul teaches that if a man will not work, neither shall he eat. (5) Economy is important to all, if they expect to succeed in the battle of life. Many become paupers because they do not save when they have an opportunity. (6) Self-respect is essential to success. The use of alcoholic drinks is one of the greatest causes of pauperism in this country. The sooner the liquor traffic is suppressed, the better it will be for the general welfare of the country. (7) Labor organizations can be made effectual for good, if they are properly managed. If the laborers are prudent, they will obtain their rights without bloody revolution; for they are in the majority and their votes will count. They can triumph at the ballot-box and convince capitalists that they are something more than machines.

SECTION IV.—CHRISTIANITY IN THE SOLUTION OF THE PROBLEM.

When Christianity was introduced in the Roman Empire, a large portion of the most intellectual men of the world were slaves. Its influence upon social conditions might be compared to the spring sun upon the cold, icy mountains. There was no sudden revolution, but, gradually, Christianity accomplished

its work. All leading writers upon economics will admit the correctness of the argument we have presented, and it might be used as a strong argument in favor of the divine origin of Christianity. The following principles of Christianity tend to the solution of the labor problem: (1) Christianity teaches the *fatherhood* of God. (2) It teaches the *universal brotherhood* of man. Those who properly recognize these principles can not look upon labor as simply a commodity. (3) The *golden rule*, if carried out, would unite labor and capital, and then the problem would be solved. It would certainly lead to profit-sharing and co-operation; and then every man would be rewarded according to his work. A few would not get all the profits. (4) Christianity lifts men to a higher spiritual plane; and thus enables them to better adjust their relations.

The Bible plainly teaches that no man who trusts in the wealth of this world can enter the kingdom of God. Of course, the man who gives all his time to acquiring the riches of this world does trust in uncertain riches. Writers on economics have much to say about the wealth of England. The capitalists do not know what to do with their income. They are like the rich fool of the Bible, who does not know what to do with his goods. The submerged tenth, so graphically described by General Booth, shows what plutocracy has done for England. The pauperism of London and other cities is a companion picture to the wealth of England. While a few live as did Dives, many are living as did Lazarus. The teachers of the Bible should hurl God's truth against the monstrous hogs of society. These avaricious human beings are as voracious as the hog, which will drive away others and appropriate everything to itself. Dives went to perdition because of avarice; and multitudes of plutocrats will be lost because of their avarice. The golden mean between poverty and riches is what we should all seek. If a few appropriate everything to themselves, then others must suffer. Hood properly describes the results:

“Work! Work! Work!

My labor never flags;

And what its wages? A bed of straw,

A crust of bread—and rags;

That shattered roof, and this naked floor,
A table, a broken chair,
And a wall so blank, my shadow I thank
For sometimes falling there!"

SECTION V.—THE STATE IN THE SOLUTION OF THE PROBLEM.

That the State has an important work in the solution of the problem, no thinking person would, for a moment, question. False theories have, thus far, been in the way of its solution.

THE PROTECTIVE THEORY.

This theory has done much towards establishing a moneyed aristocracy. The following arguments have been used in favor of the theory of protection: (1) That the young industries should be protected. (2) That protection is essential to a uniform market. (3) That it is essential to national unity and completeness. (4) That it advances the general interest of society. (5) That it protects and elevates labor.

Free trade among the States of the American Union is a refutation of the first argument. If the West and South do not need protection against the North and East, it is difficult to see why the United States, as a whole, needs protection against foreign countries. It is certainly true that protection is not essential to a uniform market, but frequently prevents it. When an industry is protected, so many go into it that they glut the market, and bring on panic and disaster. Protection really has nothing to do with national unity, or the completeness of society. In order to do any good, it would have to protect the nation against ignorant and vicious foreigners instead of their products. The products of foreign nations will certainly do our country less harm than the pauper foreigners themselves. While we welcome foreigners, we are certainly not safe in receiving the criminals of European states.

We can not see how protection can promote the general welfare of the people, for it is legislation in the interest of the few against the many. The effect of the McKinley Bill shows what the people think of it. Mr. McKinley before his death greatly modified his views. Nearly all the leading political

economists are opposed to protection, and only favor a revenue tariff. The claim of protectionists that protection is for the benefit of the laborer is one of their most fallacious arguments. Protection places the money in the hands of manufacturers and renders the laborer helpless in the hands of his protected lord. The uprising of the agricultural class in this country shows which way the wind is blowing. Blaine's reciprocity views show that even the party which has championed the protection cause, is becoming tired of protection. Mr. McKinley was silent on the subject, and as President showed himself to be one of the greatest of Americans. While reciprocity under protection is partial, as those living nearest the country whose articles are free, would be most benefited, still, it is a movement in the right direction, and we will ultimately have universal reciprocity. Future generations will appreciate Mr. Blaine's statesmanship much more than has the present. He was evidently the greatest statesman of his day. The twentieth century will say so.

I urge the following objections to the theory of protection: (1) It taxes the many for the benefit of the few; (2) it interferes with the natural currents of trade without sufficient reason for so doing; (3) it is as selfish as was Demetrius, the silver-smith (Acts xxiv.); (4) it prevents the agricultural class from finding a market for its productions; (5) it keeps foreign goods from our markets; (6) it keeps our goods away from foreign markets; (7) it interferes with international relations, and is in the way of a brotherhood of nations; (8) protection is destructive to free competition; (9) protection is one great cause of poverty, for it makes the people buy of a special class, and thus makes the expense of living high; (10) protection fosters monopoly, and enables a class to accumulate great wealth at the expense of the many. Free trade would do much to equalize wealth and promote the general welfare of the people.

I do not here advocate the position of any political party. The tariff question should be taken out of party politics, and placed in the hands of a commission of specialists. I believe in reciprocity.

The State can do much by acting as a mediator between capital and labor. A few stubborn men can do the country incalculable harm. If a corporation will not do right, the authority that chartered it can certainly revoke its charter. The State should promote profit-sharing and co-operation so far as possible, and do all it can to bring about a more equitable distribution of the wealth of the nation. If the State does not control monopolies, they will certainly control the State.

The management of monopolies is now the greatest problem for civil government to solve. It is certain that the billionaire is rapidly coming. There are nearly one hundred estates in this country worth fifty millions each. At this rate it will not be long until we will have the *billionaire*. It will be the natural consequence of protecting monopolies. What can we do? I answer:

1. Place all natural monopolies into the hands of the Government. I am far from believing in Mr. Bellamy's utopian scheme of nationalism. I think he goes to a great extreme, and violates some of the plainest laws of sociology; but he does, nevertheless, teach some wholesome truths. Postmaster-General Wanamaker, in advocating the absorption of our telegraph system into the post-office and its management in the interest of the people, is looking in the right direction. In Great Britain the telegraph is part of the post-office, and those who have carefully studied the two systems, claim that the English is far superior to our own. Our greatest thinkers are watching our railroad system with a determination to bring about all necessary reforms. Some time ago a bill was introduced into the United States Senate providing for the Government to take the charge of certain roads, which had been built by Government aid. This clearly indicates the tendency of the times. Competition is carried so far by rival lines that economy finally causes them to combine, and monopoly is the necessary result. This being the case, there is no remedy except for the Government to so use their monopoly as to advance the general welfare of the people. It has been clearly shown by a number of specialists in this line that gas is not more than half as expensive

where cities own their own gas-works. The same thing is true with the electric light and other natural monopolies.

2. Artificial monopolies should be carefully guarded by the Government. I am satisfied, however, that if the State owned all natural monopolies, the problem of artificial monopolies could be easily solved; for artificial monopolies largely grow out of natural monopolies. There are, however, some reforms necessary in reference to artificial monopolies. Invention might be given as an example. While inventors should be rewarded, there are some abuses in reference to our patent laws which should be corrected. It frequently happens that several persons independently make the same invention, and only one is rewarded. This is wrong. It is different with copyrights, for the writing of one book does not prevent another from writing another.

3. It will, doubtless, some time become necessary for the State to limit the number of hours corporations have a right to work their men. We thus far have but little legislation on the subject. The Freemasons are about right in reference to the division of time—eight hours to work, eight hours to sleep, and eight hours to look after the welfare of others.

4. It may at some time become necessary for the Government to fix a maximum of wealth for the individual. Senator Ingalls, in 1891, declared in the United States Senate that no man could earn honestly a million dollars. Of course, a man is not entitled to more than he can earn honestly. If the maximum was fixed even at one million, it would be a great blessing to the country. A man can very properly be *graduated* when he earns a million dollars. The rest of life he can properly spend in working for the general good; and it will make him more happy in this world, and better prepare him for the world to come. The following words by Senator Ingalls are worthy of careful thought: "The conscience of the nation was shocked at the injustice of modern society. The moral sentiment of mankind was aroused at the unequal distribution of wealth. The millionaires are arrayed like King Solomon in all his glory, but they 'toil not, neither do they spin.' These gigantic accu-

mulations are not the result of industry and economy; there would be no protest against them if they were. The great bulk of the property of the country is passing into the hands of men who have no politics but plunder, and no principle but spoliation of the human race."

If natural monopolies were placed into the hands of the general, State and municipal governments, and artificial monopolies properly controlled, I am satisfied no individual could accumulate enough property to injure society. There should be no conflict between individualism and socialism. Their unity is essential to the highest civilization.

CHAPTER II.

THE MARRIAGE PROBLEM.

INTRODUCTION.

What God first designed, he last created. No doubt man was in the divine mind when the first atom of matter was created. It required, however, preparation before that being could be ushered into existence who was to be made in the image of God.

The animal feeds upon the vegetable, and the vegetable upon the mineral; but of what use is the animal, the vegetable, or the mineral? None whatever, had Jehovah stopped there. But he did not stop. "Let us make man," was the language of him who had power to make.

"Fairest of mortals,
Him Jehovah
On score of beauty crowned."

The word man in the Bible frequently comprehends woman. The Hebrews, the Greeks and the Latins have two words for man—one used in a generic sense, including woman; the other in a specific sense, meaning simply man. In English we have the one word man; it is used sometimes in a generic and sometimes in a specific sense. "In the image of God created he him; male and female created he them." It required the two to constitute the image of God. Woman has no sphere, but a hemisphere; man has the rest of the sphere and the two make it complete. If the man has more head power, the woman has more heart power, which is more effectual power.

Among animals, the male is always more beautiful than the female. The male turkey has a magnificent form; the male lion, a noble mane and majestic appearance. These things are quite wanting in the female. The male among animals is always more musical than the female. It is the chanticleer that wakes the world with his eloquence. The hen does not crow, but cackles and clucks; when one crows she is considered

entirely out of her sphere. It is the roar of the male lion that shakes the forest; the female only has a savage yell. In the human race all this is reversed; for the woman is not only more beautiful, but by far the more melodious.

We are perfectly satisfied with the Mosaic account of the creation of man and the origin of marriage. Philosophy has long concerned itself with the problem, and it is no nearer the solution than when it first began. It was not an uninspired pen which confidently recorded for the first time, in the original language, the sentence, "In the image of God created he him; male and female created he them." One woman was created for one man. Polygamy was not then known; but it took its origin in a more sensual age. In fact, the perversion of marriage was one of the worst works Satan has done for society.

Milton puts the following language into the mouth of Adam at the first nuptials:

"In the nuptial bower,
I led her blushing like the morn. All heaven
And happy constellations on that hour
Shed their selected influence; the earth
Gave sign of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs
Whispered it to the woods, and from their wings
Flung rose, flung odors from the spicy shrub,
Disporting, till the amorous bird of night
Sung spousal, and bid haste the evening star,
On his hilltop, to blight the bridal lamp."

Woman was created for a helpmeet for man; not a slave, as she has always been among savage nations, and is too much so among nations which are not willing to be called savage. As a helpmeet, she should be interested in her husband's occupation; and it is certainly a great mistake for a woman to marry a man if she can not be interested in his work. In fact, the Bible makes woman the counterpart of man. I once heard a woman wish that her husband had a different occupation, when he already had the one for which he was best suited. To marry a man to such a woman is like yoking together the ox and the donkey; they are unequally yoked.

SECTION I.—OUTLINE HISTORY OF MARRIAGE.

The first example we have of a violation of the original laws of marriage was in the case of Lamech, who had two wives, Adah and Zillah. His language to them is the only extant remnant of antediluvian poetry. The Bible nowhere sanctions polygamy; and those who practiced it suffered for their violation of the original laws of marriage. This is clearly shown in the family troubles of David and Solomon.

Savage nations have always violated the rights of the fair sex. In Greenland, girls frequently prefer death to marriage—very unnatural. In Lapland, however, it is quite different, because the treatment is not so bad. It is said that when a couple in Lapland want to get married, their friends assemble to see them run a race. The girl has one-third of the distance; and if he does not overtake her, it is a penal offense for him to renew the courtship. If the girl loves him, she will run fast to try his courage; but is certain to linger before reaching the end of the race. Human nature is about the same in all ages and among all races.

The aborigines of America were very cruel to their women, and they imposed all the burdens upon them. Woman's sufferings were such that the mother would frequently put to death her female child to save it from her own unhappy fate. The following is the response of a mother to Father Gumilla, a Jesuit missionary, who remonstrated with her for committing such a revolting crime: "I wish to God, father, that my mother had, by my death, prevented the distress I have endured, and have yet to endure as long as I live. Consider, father, our deplorable condition. Our husbands go hunting, and trouble themselves no further. We are dragged along with one infant at the breast and another in a basket. When we return in the evening they require us to make *chica* for them to get drunk on. They get drunk, and draw us by the hair of our heads. What have we to console us for all this suffering? A young wife is brought in upon us, and she is permitted to abuse us and our children." Courtship among the Indians presents a

more interesting feature of Indian life. When an Indian wishes to get married, he presents himself at the door of the lady's wigwam. If she is perfectly silent when he enters, silence gives consent, and they are immediately married.

One of the first kingdoms of the world was Egypt. Much of the wealth and luxury of the western world can be traced to Egypt. Egypt was in a high state of civilization before Carthage, Greece or Rome was known. Her monuments are an evidence of her greatness, and they have been a wonder even to modern civilization. Moses, the Hebrew lawgiver, was educated in Egypt to better qualify him for the great work to which God had called him. Much of the high civilization of Egypt is due to the position her women occupied. Woman had all the advantages of education which that early age afforded. The Egyptians thought that Menes, their first king, instituted the laws of marriage. Their mythology, as that of most nations, teaches monogamy; and it can be said to their credit, that the ancient Egyptians seldom violated the divine law of marriage. Osiris had his Oris, as had Jupiter his Juno, and Pluto his Proserpine. There was nothing peculiar about the marriage ceremonies of the Egyptians except the fact that the husband had to pledge obedience to the wife instead of the wife obedience to the husband. In the great kingdoms built upon the banks of the Tigris and Euphrates, polygamy reduced woman to complete servitude. The worship of the goddess Venus was destructive to the morality of the great kingdoms of the East. The last of the Chaldean rulers was feasting with his wives and nobles when the mysterious hand wrote upon the wall the fate of Belshazzar and the doom of Babylon. The same things also led to the destruction of the kingdoms succeeding it. The prophet Daniel clearly shows their unity in principle; and they were all characterized by the same deteriorating tendencies. Even the Macedonian Empire, that included the intellectual Greeks, had no appreciation of the true value of woman. While Rome in her early history was true to the divine law of marriage, when she became a great empire she adopted the vices of the East. Lucretia and Virginia lived

long before the days of the empire. Julius Cæsar rebuked the women of his day for the affection they bestowed upon dogs and monkeys instead of children.

Among the nations of southern Europe, such as France, Italy and Spain, young ladies have little or no freedom. They are educated in convents, and carefully guarded from male society. As soon as they are educated they get married, and they then have perfect freedom. This better enables us to understand the affair of Lord Byron and the young Countess Guichiola. In Spain love is full of sentiment and the absorbing passion of the soul. The fair ones are won by acts of courage, as the old spirit of chivalry has not yet lost its power. One opportunity for displaying this is at the national bull-fights. This gave rise to the following lines by Hudibras:

"He obtains the noblest spouse
Who widows greatest herds of cows."

The Anglo-Saxon race has always held woman in high esteem. The union of their chivalry with Christianity is the principal cause of modern civilization. In the early history of the Germans, it was considered very disgraceful for a man not to have some object of affection in whose defense he was willing to die. When several lovers aspired to the hand of some celebrated beauty, they settled it in combat, and the conqueror won the lady. This gave rise to the maxim: "None but the brave deserve the fair." Woman's position in England is far superior to her position in southern Europe. What would be considered entirely proper in a French or Spanish lady would be condemned in an English woman. The courts of English monarchs, however, have not always presented the most proper examples. Charles II. had his court filled with mistresses; and George IV. did much to lower the tone of public morals, and to disseminate vice and luxury throughout his great empire. The women of the great middle class in England certainly represent the highest type of true womanhood. The women of the Anglo-Saxon race in America doubtless enjoy more freedom than the women of any other part of the world. The young

people make their own engagements; the best parlor is furnished; and they can spend a large part of the night *tete-a-tete*, with freedom from scandal, and in a majority of cases without any impropriety in conduct. American women, as a rule, are noted for their high moral worth; and they are doing much to counteract those evil tendencies so fearfully visible even at the beginning of the twentieth century.

SECTION II.—THE REQUISITES OF A TRUE MARRIAGE.

(1) There should be temperamental adaptation. The parties should be the counterparts of each other; and wherein one is deficient, the other should supply the deficiency. It is unfortunate for both to be hasty in temper. (2) There should be adaptation in age. As a rule, the man should be the older; but not more than one hundred years older, unless the woman really marries for money. (3) There should be adaptation in taste. The woman is a helpmeet, and can not well succeed as such unless there is some similarity of taste. If the man wants to teach and the woman wants him to follow some other occupation, there is a conflict. (4) There should be intellectual adaptation. I have known lady schoolteachers to marry farmers, and I have seldom known such matches to be happy. (5) There should be moral adaptation. Frequently Christian women marry moral lepers; and there certainly can be no true marriage in this. Sam Jones is not far wrong when he says that such men need a cowhide. (6) There should be religious adaptation. No man has a right to marry a woman, and ask her to give up her religious convictions simply to please him. Christians should not marry infidels. Paul teaches Christians to marry only in the Lord; but many ignore this, and marry only in the devil. (7) In true marriage there is pure and exalted mutual love. A ceremony without this can not constitute a true marriage. Jacob had the affection essential to a true marriage, when he worked seven years for his beloved Rachel. I have always thought that Laban was cruel in giving him the wrong woman. His love, however, was such that he actually worked seven years longer to obtain Rachel.

Shakespeare says, "There is language in her eye, her cheek, her lip." "In many ways," says Coleridge, "does the full heart reveal the presence of the love it would conceal."

Love has baffled the skill of philosophy to elucidate it. Cicero calls it "the philosophy of the heart." Another great writer calls it "the finest of the fine arts." Love is not wanting in its martyrs. When there was war between England and Scotland, and the fear of Douglas was upon every heart, a beautiful English lady declared that she would marry the man who successfully defended Douglas Castle, then in the hands of the English, against Douglas himself. Sir John Walton undertook the task and perished in the attempt.

Falling in love is said to be a serio-comic business, and one in which all engage; but I do not like the expression, for we should not fall into anything. I suppose, however, it is the best we can do. A student graduates with high honors, and is soon the victim of a glance from a sunny face. He meets the fair maiden, and soon loses his heart. It is said that a father once had his son educated where he had him carefully guarded from female society. When he had graduated, and was returning home with his father, they met a young man and young lady in a carriage. He said to his father, "What is it that the man has with him?" The father responded, "A goose." "Then, father, please get me a goose."

SECTION III.—IMPEDIMENTS TO A TRUE MARRIAGE.

1. The love of money, which is a root of all evil, frequently stands in the way of true marriage. Lazy young men and extravagant young women make marriage the means of obtaining a living. It is said that there was once a young man of Ohio, who was introduced to a young lady in Pennsylvania, and informed at the time that her father was worth eight thousand dollars. That was quite a sum in the early settlement of the country. He was led to believe that there were but two children, and thought four thousand was to come to his lot if he married the young lady. They were soon married, and went to his home in Ohio. In about six months, she wanted to visit

her brothers and sisters. He inquired how many she had. Her response was, "There are nine of us." "I thought there were only two," said he. She replied that there were only two of them at home. He then said, "Nine into eight will go no times."

Parents who force their daughters into interested alliances are more guilty than were the Ammonites, who sacrificed their children to Moloch. In the sacrifice to Moloch, a speedy death was the result; but in marrying the daughters to those whom they do not love, a life of torture is the result. Themistocles was asked what he thought of marrying his daughter to a man without an estate. He replied, "I would rather marry her to a man without an estate than to an estate without a man." Charlemagne married his daughter to a private secretary.

2. The inordinate love of gay attire is a great impediment to true marriage. We do not object to proper ornament; but, according to the modern code, the ornaments of maiden modesty, gentleness and grace are ruled out, and silks and satins, with a gaudy display, are substituted in their place.

3. Girls frequently marry too young, and before they are capable of making a choice. They substitute fancy for love; and when it is too late, find out that they are in no sense adapted to each other.

4. Marriages are sometimes too hasty. It is said that George Nesbert married after an acquaintance of three days. Their friends, however, had long thought they would suit each other; and when they met they were old enough to make a decision. Hasty marriages frequently lead to serious results.

5. The actions of some who do get married cause others to become old bachelors and old maids. The husband and wife should certainly treat each other as well after marriage as before. It is well for courtship to end in marriage, but not end at marriage.

6. Loose divorce laws greatly interfere with true marriage. Many marry in haste, because they think if they are not suited, they can easily obtain a divorce. Christ laid down the true law

of divorce; and if all nations would strictly adopt it, the result would be a great blessing to society. Read carefully Matt. xix. 9: "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery."

7. Infidel attacks upon the family have been great impediments in the way of true marriage. They have tended to destroy the sacredness of family ties. Napoleon I. said that the great want of France was a new race of mothers. This may be said of other nations besides France. Great pagan writers afford us illustrations of true marriage; and these illustrations are in harmony with the Bible and the nature of things. Plutarch tells us of the wife of Phocion, who took the body of her martyred husband outside of Attic soil, kindled the funeral pyre, gathered up the ashes, and placed them under her hearthstone to repose in peace until the Athenians came to their right minds. Xenophon, in his "Cyropedia," gives a pathetic description of Panthea, the wife of Abradatus, who was captured by Cyrus. Cyrus offered to make her his queen; but she insisted on returning to her husband. Even Cyrus greatly admired her loyalty. Pliny the Younger, in writing about his wife Calpurnia, to her aunt, said: "She is in love with the immortal part of me." How different, indeed, is this code of nature from that of the freeloader.

Carlyle, in his "French Revolution," tells us of the French prisoner in the Bastile, whose only request was to learn something of his wife. Macaulay, in speaking of the death of Hampden, Cromwell's cousin and associate, says: "When he rode off the field of battle, he put his hand upon his forehead, and gazing long upon the manor house of his father-in-law, from which in his youth he had taken away his wife Elizabeth, he tried to go there to die." We will conclude this chapter by quoting the following beautiful lines of Michel Angelo concerning the woman whom he loved:

"Thy beauty, antepart of joys above,
Instructs me in the bliss that saints approve;
For, oh! how good, how beautiful must be
The God that made so good a thing as thee,
So fair an image of the heavenly Love.
Forgive me if I can not turn away
From those sweet eyes that are my earthly heaven;
For they are guiding stars, benignly given
To tempt my footsteps to the upward way;
And if I dwell too fondly in thy sight,
I live and love in God's peculiar light."

CHAPTER III.

THE LIQUOR PROBLEM.

O madness! to think use of strongest wines
And strongest drink, our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion strong beyond compare,
Whose drink was only from the limpid brook.

—*Milton.*

SECTION I.—THE BIBLE AND TEETOTALISM.

The temperance habits of the Hebrews are a subject worthy of careful investigation. Much obscurity overhangs the subject, even at the present time; but it is to be feared that many interpret the Bible with a view to gratify sensual desires and extenuate sinful practices. I believe that the Scriptures forbid intoxication to any extent, and that the use of intoxicating drinks is strictly forbidden in the Bible.

1. Intoxicating drinks have a very injurious effect upon the human system. Physiology teaches that the human system has been constructed with a view to perfection. Its operations are all intended to harmonize, and produce that state which is denominated health. Every deviation from health arises from an infringement upon the laws of nature. It is, of course, wrong for a man to violate the laws of health. Intoxicating drinks injure the body in the following ways: (1) They destroy the healthy relations of the system. They produce an unnatural excitement, without adding anything to the strength of the system. (2) Intemperance diminishes, and finally exhausts man's vitality. (3) It prevents the organs of restoration from performing their functions in a healthy manner. It prevents the effectual separation of old and useless matter, and the new matter introduced is not possessed of a healthy nature essential to restoration. (4) The deleterious effects of intoxicating drinks are transmitted to posterity. (5) Intemperance has had a deteriorating influence upon the nations of the past. God never sanctions that which produces so much evil. The

Bible, then, which is God's book, does not sanction the use of intoxicating wine.

2. Intoxicating beverages have a very injurious effect upon the intellectual and moral faculties of man. Man is a being peculiarly subject to numerous and strong temptations. His intellectual powers are in continual quest of variety and novelty, and to escape danger requires correct guidance and judicious restraint. In order to accomplish this, artificial excitement must be carefully avoided. Inebriating liquors are exciting and fascinating, and they get the better of man before he knows it. No man, at the commencement of his career of intemperance, intends to become an habitual drunkard. The habit is acquired by moderate use, and the majority of moderate drinkers ultimately become dissipated characters. Many facts irresistibly show that there is no safety in moderate drinking. Security can only be obtained by total abstinence. Intoxicating drinks weaken the perceptive powers; they extinguish reason; they pervert the memory and corrupt the imagination.

Drinking habits are perfectly ruinous to the moral powers of man. They enervate these powers; they weaken the stabilities of virtuous resolutions; they blunt the acuteness of the moral feelings, and decrease their activity. That which brutalizes the feelings, excites the passions and destroys the natural affections, can not be right. The Bible never sanctions the article that has such injurious effects. If we are to judge the tree by its fruits, we must forever condemn the use of fermented beverages. God evidently intended man for a social and benevolent being. Man was made in Jehovah's image. God does not sin against his own image by teaching in the Bible the use of intoxicating beverages.

3. God never sanctioned the use of inebriating drinks by the Hebrews. The Bible clearly teaches that intoxicating and unintoxicating wines then existed, as it teaches that good and bad men then lived. The intoxicating is condemned as bad wine, and the unintoxicating is recommended as good.

Among the ancients unfermented beverages existed, and were a common drink. Dr. Lees says: "It is a fact that teetotalism everywhere pervaded the primeval empires of the world; that it was preached and practiced by the greatest moral reformers and spiritual teachers of antiquity—was a part indeed of the religious culture of the Egyptians centuries before the Hebrew nation existed." To preserve their wines sweet, the ancients resorted to boiling and other methods which destroyed the power and activity of the gluten, or effectually separated it from the juice of the grape. When they drank their wines they mixed them with water. It was so common in Italy to mix wine with water that they had in Rome an establishment for the purpose.

The Hebrew word *yayin* is generic like our English word "wine," and it denotes the use of grape juice in all its conditions. It is cognate with the Hebrew *oinos*, the Latin *vinum*, the Italian and Spanish *vino*, the German *wein*, and the English *wine*. Because the generic word "wine" sometimes denotes intoxicating drinks, there are those who conclude that it always means such drinks. The word "spirit" is sometimes translated breath; by the same logic we might conclude that it always means breath. The word "heaven" sometimes means atmosphere; we must, for this reason, always translate it atmosphere? John Stuart Mill, in his "System of Logic," says: "A generic word is always liable to become limited to a single species if people have occasion to think and speak of that species oftener than of anything else contained in the genus. The tide of custom first drifts the word on the shore of a particular meaning, then retires and leaves it there." This is exactly what has been done with the word "wine." It has drifted on the shore of intoxication, and many are willing to leave it there. The constant tendency on the part of humanity to pervert even the words of the Bible shows that Satan has not yet retired from this world.

The institutions of the Hebrews were certainly calculated to make them a sober people. The Nazarite vow required total abstinence from all intoxicating drinks. We find among those

who had taken this vow such men as were Samson, Samuel, Daniel, and, in fact, all those names which were the greatest ornaments to the Hebrew nation. The prophets denounced the sin of drunkenness in unsparing terms; and even pronounced a woe upon all who would put the bottle to their neighbor's lips. During the degenerate days of Ahab, the order of Rechabites was founded. Like the Nazarites, they took a total abstinence vow. From them Jeremiah taught the Israelites an important lesson (Jer. xxxv.).

Christ and his apostles condemn the use of alcoholic wine. Some claim that Jesus made intoxicating wine at Cana of Galilee; but I do not think that such was the case. The critical Dr. Trench says: "He who each year prepares the wine in the grape, causing it to drink up and swell with the moisture of the earth and heaven, to transmute this into its own nobler juices, concentrated all those slower processes now into the act of a single moment, and accomplished in an instant what ordinarily he does not accomplish but in months." Some claim that Jesus used intoxicating wine in the institution of his Supper. This could not be, for he used the Passover bread and wine, and the Jews were not permitted to have there anything that had fermented (Ex. xii. 8, 39). How often, indeed, do men quote Paul's recommendation to Timothy to use a little wine for the stomach's sake, to justify their drinking habits. I believe the wine recommended was unintoxicating, for the following reasons: (1) Previous to this, Timothy drank only water; (2) Paul does not condemn him for his teetotalism, but seeks to confirm him in his abstinence (I. Tim. iii. 2-8); (3) Paul recommends the wine as a medicine. Athenæus says: "Let him take *gleukus*, sweet wine, either mixed with water or warmed, especially that called *protopos*, as being very good for the stomach." "Let us watch and be sober" (I. Thess. v. 6-8). Paul here uses the Greek *neephomen*. It is composed of *ne*, not, and *pino*, to drink. Paul was evidently an advocate of teetotalism.

Some persons are greatly prejudiced against what they call the two-wine theory. We are not advocating a two-wine theory

any more than we are advocating a two-man theory. A man may be good, and then become bad; the same thing is true with wine. Solomon, the wisest of men, saw something in wine, when it is red, very injurious to those who drink it; for on account of its effects, he ascribes to it personal qualities. He says: "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. xx. 1). Those acquainted with the history of wine, know that persons who drink it do exactly the things here ascribed to the wine.

"Look not thou upon the wine when it is red" (Prov. xxiii. 31, 32). That is, we should not behold nor desire it when it is red. Intoxicating wine has a reddish tinge. "When it giveth his colour in the cup." Literally, when it gives in the vessel its eye. By its eye is meant the sparkling point which science attributes to the passing off of carbonic acid gas generated by fermentation. "When it moveth itself aright." Literally, when it moves in straight lines. The ascending gas indicates fermentation. "At the last it biteth like a serpent." The same word is used of the fiery serpents in the wilderness (Num. xxi. 6). "And stingeth like an adder." It pierces the drinker as would a viper. If you do not doubt the poisonous character of the fiery serpents, and the poisons imparted by the adder's sting, how can you doubt the poisonous character of intoxicating beverages?

It is the alcohol in the wine that is condemned. In fact, alcohol is the intoxicating principle in all fermented beverages. The Bible does not condemn wine until after fermentation. It recommends the pure juice of the grape.

In the Scripture we have had before us, alcoholic wine is regarded as a poison to the human system. Modern science has confirmed the teaching of Proverbs on this subject. Alcohol injures the stomach by preventing the digestion of food; it injures the heart by imposing upon it an extra burden; it injures the brain by hardening the albumen it contains. The nervous and muscular systems are by it deranged. It next

reaches the mind of man, and converts a rational being into a madman. The very image of God, in which man was made, is defaced by the ruthless and malignant invader.

SECTION II.—THE LIQUOR TRAFFIC AND THE STATE.

What has the liquor traffic done to the state? I answer: (1) It is the chief cause of crime. This subject will be discussed hereafter. (2) It greatly injures the health of the people. Latham truly says: "Health is the capital of the laboring man." Dr. Edward Jarvis says: "Every law, grant or privilege from the legislature should have this invariable condition: That human health, strength or comfort should, in no manner or degree, be impaired or vitiated thereby." The injurious effect of alcoholic drinks upon the health of the people is almost universally admitted. In fact, this is evident from the position of life insurance companies. The evil effects of alcoholic drinks are transmitted to posterity, and this makes the curse still greater. (3) The liquor traffic is destructive to the home. This is so evident that the best women in the land are uniting their efforts to annihilate that which wages a warfare against mother, wife and daughter. (4) This fearful traffic is the principal cause of pauperism in this country. Wendell Phillips, somewhere, has said that the civilization of a people often depends on the use made of the surplus dollar. No true student of society can do otherwise than conclude that a large part of the pauperism of the country can be directly traced to the use of alcoholic drinks. (5) The liquor traffic is rapidly wasting our resources. The direct cost of the liquor bill of this nation is now nearly one billion of dollars. The indirect cost is evidently as great. When we consider these facts, it is not surprising that there are so many persons without proper food and raiment. What should the state do to the liquor traffic? I answer, without any hesitation, or mental reservation whatever, that it should prohibit so deadly a foe. John Stuart Mill and Herbert Spencer carry their ideas of personal liberty so far that their theory would not even permit the state to educate. Mr. Spencer, in his "Social Statics," op-

poses all state provision for the poor, and on page 161 actually says that the state has no right to educate. He even goes further than this, and claims that government is an essentially immoral institution. He even claims that sanitary inspection on the part of the state is a violation of rights. Professor Huxley is certainly right when he calls such positions in reference to the functions of government Administrative Nihilism. We can take even Mr. Mill's essay on "Liberty," and show from it that the liquor traffic should be abolished. On page 23 he says: "That the only purpose for which power can be rightfully exercised over any member of a civilized community against his will, is to prevent harm to others." No one can question the fact that the liquor traffic does harm to others. Then, according to Mr. Mill himself, it should be prohibited.

I believe that law and civil government are a necessity. Arthur Helps says: "It is the opinion of some people, but, as I contend, a wrong and delusive opinion, that, as civilization advances, there be less and less need of government. I maintain that, on the contrary, there will be more need." Professor Huxley is right in his position that as society advances and men come into closer proximity to one another, it becomes less possible for one to do wrong without interfering more or less with the freedom of his fellows. It is certainly, then, the duty of the state to make it as easy as possible for men to do right, and as difficult as possible for them to do wrong. If these principles were carried out, it would not be long until the liquor traffic would be abolished.

In England the right of the state to prohibit the liquor traffic has not been seriously questioned, for it is a maxim with the English that Parliament is politically omnipotent. Mr. Blackstone says: "It can, in short, do everything that is not naturally impossible." I have questioned many eminent lawyers; and have never yet had one deny that the state has the right to prohibit the liquor traffic when it sees proper so to do. In fact, I have given much attention myself to the science of law and the science of government, and I know I am right on this subject. Mr. Bishop, a great criminal law writer, says:

"The state, in the enactment of its laws, must exercise its judgment concerning what acts tend to corrupt the public morals, impoverish the community, disturb the public repose, injure the other public interests, or even impair the comfort of individual members over whom its protecting watch and care are required." The very fact that the state has the right to license the liquor traffic, shows its right to prohibit it; for license is partial prohibition.

Some are in great trouble lest the state should tell the people what to eat and what to drink. I do not think that they are in danger just here; but the state evidently has the right to tell them what they shall sell. It has the right to prohibit a traffic that is ruinous to the true interest of the people. Professor Huxley thus speaks on the subject: "It was urged that, if the right of the state to step beyond assigned limits were admitted, there was no stop, and the principle which allowed the state to enforce vaccination or education would allow it to prescribe his religious belief, the number of courses he had for dinner, or the pattern of his waistcoat. The answer to that was surely obvious, for on similar grounds the right of a man to eat when he is hungry went, for if they allowed a man to eat at all there was nothing to stop him from gorging. In practice, a man left off when he had sufficient. So the co-operative reason of the community would soon find out when state interference had been carried far enough."

Some object to prohibition on the ground that the law is violated. On the same ground, they could object to all law. Prohibition has been as successful as other laws under like circumstances; and its success is very evident on account of the bitter opposition of liquor-dealers to it. One important fact, in the discussion of this subject, is generally overlooked, and that is the educational influence of law. What the law makes right, the people generally consider right. Dr. Thomas Arnold uses these weighty words: "Law and government are the sovereign influence in human society, in the last resort they shape and control at their pleasure; institutions depend on them, and are by them formed and modified; what they sanction will ever

be generally considered innocent; what they condemn is thereby made a crime, and, if persisted in, becomes rebellion."

The progress of prohibition has indeed been encouraging. It is ever widening its range. Prohibition States find it difficult to enforce the law with their neighbors under the influence of the rum traffic. The most advanced thinkers on the subject advocate *national prohibition* by an amendment to the Constitution of the United States. We not only want national prohibition, but we want prohibition throughout the world. Those who believe in a brotherhood of nations can not advocate anything less. The civilized nations of the world have disgraced themselves in the attitude they took towards the rum traffic at the Berlin Conference. Free rum in Africa is a disgrace to the Christian world. The Christian nations have, however, passed some prohibitory laws in harmony with a true civilization. The powers bordering on the North Sea passed the celebrated *prohibitory agreement* of 1887. The *prohibitory* law for the Samoan Islands passed in 1889 by the United States, Great Britain and Germany, is in the same direction. May the Prohibition cause continue to grow in interest until the nefarious liquor traffic is forever banished from this beautiful earth.

CHAPTER IV.

THE SUNDAY PROBLEM.

INTRODUCTION.

Reason and natural religion seem to make it necessary to have stated times for worship; and it appears plain from history that such has been the practice of the nations of the past. This affords strong presumptive proof in favor of a Sabbath. Man is a moral and religious being; and he is certainly not properly educated when these elements in his nature are neglected. The Sabbath has always afforded an opportunity for such education. We, of course, speak of the Sabbath as a day of rest, and have no direct reference to the Jewish Sabbath. While the Lord's Day is much more than a Sabbath to Christians, it is nothing more than a Sabbath to those who are not Christians. It is, however, needed by all.

It is claimed by some that one-seventh of our time is thrown away. You had as well claim that one-third of our time is thrown away in sleep. Man is so constituted that he must have sleep or suffer direful consequences; the same thing can be said in reference to the day of rest. It has been clearly demonstrated that man and beast need a day of rest; and when this natural law is not observed, the health of both is greatly injured. Man can accomplish more physical and intellectual work by resting one-seventh of his time than he can by working all the time. It is perfectly safe to state that one of the greatest evils in modern society is the violation of God's law in reference to the day of rest.

SECTION I.—THE DIVINE ORIGIN AND UNIVERSALITY OF THE SABBATH.

There has been much discussion among learned men as to the time when the Sabbath was instituted. The celebrated Dr. Paley takes the position that the Sabbath was not instituted until the sending of manna to the Israelites in the wilderness.

This view I think incorrect, for the following reasons: (1) In Gen. ii. 3, we find these words, "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his works which God had created and made." This makes it plain to my mind that the Sabbath was instituted at the beginning. It is claimed that days in Genesis are long periods of time, and that God's Sabbath yet continues. This may be true: but it is also true that the word "day" is used in three senses in the first of Genesis. It was not simply twenty-four hours that man was required to sanctify, but each successive seventh day. The Sabbath shares with marriage as being relics left to man from paradise lost, and these beautiful flowers point both to man's Edenic home. (2) The Sabbath was certainly instituted before the days of Laban; for we learn from Gen. xxix. 26-28, that the time was divided into weeks. Days, months and years are *natural institutions*, but weeks appear to be entirely positive. (3) The laws in reference to manna clearly indicate that the Sabbath was an existing institution (Ex. xvi. 22-30). From these facts we are safe in concluding that the Sabbath was universal in character, and was observed by all the leading nations of antiquity. It doubtless had its source in God's first revelation to man.

SECTION II.—THE JEWISH SABBATH.

It is made plain in the Decalogue, recorded in Exodus xx., that the Sabbath was an old institution which the Israelites were to remember. It was so adopted by them as to make it a national Sabbath as much as the Sabbath of the Egyptians was national. It was a sign between God and the children of Israel, and was not common to all nations.

Some persons go to a great extreme, and claim that the Jewish Sabbath is still binding upon Christians; yet they are far from observing the Jewish Sabbath. Its penalties for violation were so peculiar that there are not many Sabbatarians who would be alive if its penalties were now executed. Even the preparation of food or the making of a fire was punished by death.

For the following reasons we conclude that the Jewish Sabbath is not binding upon Christians: (1) It was a positive institution so far as it was peculiar to Israel, and was fulfilled with the Jewish law. All persons should understand the difference between moral and positive law. A moral law is one in which we can see in the thing itself reasons why it should be observed. It is right in itself. The moral law teaches that man should have a day of rest and sanctify a portion of his time to the service of God; but it does not select any particular day. It teaches that in all ages man must observe a Sabbath day; but the day itself to be observed depends upon positive law or example. Positive law is right because commanded, and not because it is right in itself. The moral elements in the Jewish Sabbath are of perpetual obligation, because morality can not be abolished; but the Jewish Sabbath as a positive institution has certainly been abrogated. (2) Paul, in Col. ii. 14-17, clearly teaches that the Jewish Sabbath has been abrogated. In fact, he includes in this Scripture all the typical and ceremonial institutions of both the patriarchal and Jewish ages. Circumcision belongs to both ages, and it is included as well as the Sabbath. When the substance came through Christ, all the shadows disappeared.

SECTION III.—THE LORD'S DAY.

We have already shown that both nature and revelation point to the duty of observing one day in seven as a day of rest and worship. We have also shown that the Jewish Sabbath has been abolished. Have we now the liberty to select any day we please, or is there divine authority for observing one specific day? For the following reasons I believe that we have divine authority for observing the *first* day of the week, which is the *Lord's Day*.

1. The Christian Fathers teach that we should observe the *first day of the week*. Barnabas, the companion of Paul, says: "The *eighth day* is the beginning of another world; and therefore with joy we celebrate the *eighth day*, on which Jesus rose from the dead." Mosheim gives the following language from

Justin Martyr: "On the Lord's Day all Christians in the city or country meet together, because that is the day of our Lord's resurrection; and then we read the apostles and prophets." He also states that they attended to the Lord's Supper; that there was preaching and a collection. No one can reasonably question the fact that Justin Martyr meant by the Lord's Day the *first day* of the week. In 1870, on the banks of the Minnesota River, at St. Peter, Minn., I read Eusebius for the first time, and I was much impressed with his teaching on the subject. He says: "From the beginning the Christians assembled on the first day of the week, called by them the Lord's Day, to read the Scriptures, to preach, and to celebrate the Lord's Supper."

2. The apostolic church observed the first day of the week. Paul's directions to the churches of Galatia and Corinth are plain on the subject. In I. Cor. xvi. 1, 2, we read as follows: "Now concerning the collection which is for the saints, as I ordered the churches of Galatia, so also do you. On the first day of the week [*kata mian Sabbaton*] let each of you lay something by itself, according as he may have prospered, putting it into the treasury; that there may be no collections when I come." Paul actually calls the Lord's Day the first of a new order of Sabbaths, showing plainly that in it is fulfilled the ancient Sabbath. We learn from Acts xx. 6, 7, that Paul waited seven days at Troas in order to meet with the disciples on the first day of the week. The language reads thus: "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days. And on the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight."

3. It was on the Lord's Day that the Church of Christ took its origin. Compare Acts ii. 1-4 with Lev. xxiii. 9-21, and you will be convinced that the day of Pentecost came on the first day of the week. It was on that day that the apostles were supernaturally qualified to preach the gospel to the nations; and Simon Peter made it memorable by his wonderful discourse,

which resulted in the conversion of three thousand persons to the Christian faith. Then the Church of God took its origin. This alone is sufficient to give divine authority to the Lord's Day.

4. It was on the first day that Christ met with his disciples after his resurrection. This is evident from John xx. 19-29. The disciples were assembled on the first day, and Jesus appeared in the midst of them. Thomas was not present at the first meeting; so on the first day of the next week we find them again assembled, Thomas with them, and Jesus appears in their midst, and fully satisfies Thomas of his divinity by ocular demonstration. This should satisfy every thoughtful person that the Lord's Day is the true Sabbath; and that no one is under any obligation to keep the Jewish Sabbath.

5. It was on the *first day* of the week that *Christ rose* from the *dead*, and thus finished the work of a new creation. Under the old covenant the seventh day was observed in commemoration of the completion of God's work of creation; so under the new covenant we observe the Lord's Day in commemoration of the resurrection of Christ, which completed the work of the redemption. The resurrection is the last great fact of the gospel, and it is proper that it should be thus commemorated. On account of this fact, the *first* day of the week is called the Lord's Day (Rev. i. 10). All Christians should remember that it is the Lord's Day, and not the devil's day. They should be very careful how they conduct themselves on this day.

SECTION IV.—THE DESECRATION OF THE LORD'S DAY.

There are many who would be much offended if you were to call them thieves and robbers, still it is a fact that they are weekly stealing the time God has appointed for his worship, and are robbing the Lord of his dues. The desecration of the Sabbath was the ruin of the Jewish nation, and it may be that the desecration of the Lord's Day will be the ruin of our nation. Not long since I visited a professed Christian family on Monday, and saw cards in the parlor, which suggested to me that they had been playing on the Lord's Day. I understand that

some professed Christians play progressive euchre on Sunday night instead of going to church. This may partially account for some of the city churches having such small audiences on Sunday nights. It may be that the word "progressive" is appropriate before the word "euchre," for by this game many professed Christians progress rapidly in the direction of perdition. How does it sound for a progressive euchre party to be announced at the home of a church deacon? His home, instead of influencing the young in the direction of right, causes them to progress in the direction of a gambling-den.

Dr. J. G. Holland claims that if a man wants to be considered respectable, he should dress himself and go to church at least once on Sunday. This he claims a man should do for his own improvement, even if he is not a Christian. This should put to shame those professed Christians who spend the Lord's Day in idleness, and neglect the assembling of themselves together. A man who does not worship God is in danger of ruin even in this world, for he is sinning against his higher nature; but the man or woman who claims to be a Christian and desecrates the Lord's Day, is rapidly filling up his cup of iniquity. What must be the spiritual condition of parents who will let their children attend baseball games on the Lord's Day? I am fully convinced that Sunday desecration is one of the greatest evils connected with our modern civilization.

NOTES.

1. Prof. Herrick Johnson, of Chicago, gave the following reasons why the World's Fair should not be opened on Sunday: (1) Opening the gates on Sunday would be contrary to our World's Fair precedents. (2) It would be against the best usages and traditions of our national life. (3) It would be against the consciences of ten million of church-members. (4) It would be a national humiliation to substitute the national European Sunday for our day of rest. (5) Sunday opening would be a fearful menace to social order. (6) Sunday opening would set a national precedent, justifying the thrusting into Sunday of every kind of entertainment and every sort of

traffic to hawk its wares. (7) Sunday opening would be taking the downgrade for labor, while Europe is just now starting on the upgrade. (8) It would be forcing Sunday labor on all employes of the fair and of the railroads. (9) Sunday opening would be another link in the chain to bind labor over to toil 365 days in the year. (10) Sunday opening would be selling the Lord's Day for a few pieces of silver.

2. There is a fearful tendency at the present time to spend the Lord's Day in amusement. It is said that upon the Continent of Europe the Lord's Day appears more like our Fourth of July than our Sunday. It is encouraging, however, to know that there is now an upward tendency in Europe. In this country, the theater is making desperate efforts to invade our Sunday. I urge the following objections to all amusements on the Lord's Day, whether the amusement be right or wrong: (1) It is the day appointed by divine authority for worship, and not a day for amusement. (2) It is robbing God of his dues not to consecrate this day as he has directed. (3) It is sacrilegious to spend the Lord's Day in amusement. (4) It violates the law of the land, for the people usually engage in amusements condemned by the law if they are disposed to desecrate Sunday. (5) Amusements on Sunday tempt the people to violate the requirements of the Lord. (6) Sunday amusements make a nation ungodly. (7) God created man for a higher purpose than simply to be amused. Some amusements are proper at proper times, but none are proper on the Lord's Day.

CHAPTER V.

THE PROBLEMS OF THE CITY.

INTRODUCTION.

The ministry of Jesus in this world was mostly spent in cities. The Book of John is taken up in describing what he did and taught at the great national feasts of Jerusalem. Chorazin, Capernaum, and the other cities of Judea and Samaria, were the special fields of his labors. When the disciples were sent to announce the approach of Jesus, they were sent into those cities whither he himself would come; and when they were warned of the persecutions with which they would meet, they were told to flee from one city to another. When the great commission was given to the apostles to preach the gospel to all nations, they were told to commence at Jerusalem. We learn from the Acts of the Apostles that the cities were the places where the apostles spent most of their time. They preached the gospel in Jerusalem, Samaria, Antioch, and in the great cities of Asia Minor and Europe. It was so important that the gospel be preached in Rome, the mistress of the world, that the great apostle Paul was chained there two years, that he might preach the gospel also in the great city. Dr. Talmage says Paul went sight-seeing. Paul evidently enjoyed seeing Rome with her wonders; but he went there for a much higher purpose than studying Roman art. The noblest letter ever penned by man was an address by Paul to the church at Rome.

In Antioch, the third city in the world at that time, ten miles in circumference, Paul and Barnabas spent a whole year and established a large church. It was there that the disciples were first called Christians. The polluted Corinth early received the gospel. The seven churches of Asia Minor, addressed by Jesus in the Apocalypse, were established at an early date by the apostles. Paul spent three years in Ephesus, which contained the great temple of Diana, one of the seven wonders of

the world. Even the literary Athens was entered by the great apostle to the Gentiles, who stood where the great philosophers and orators of Greece had stood, and there presented the gospel to the opposing schools of philosophy.

The infidel who claims that the gospel first triumphed among the ignorant and superstitious, is greatly mistaken, for it early triumphed in the great centers of influence. The word "pagan" is derived from a Latin word which denotes a village. After Christianity had triumphed in the great centers of influence, paganism lingered in the villages. I will endeavor to give a few reasons why the great cities were the first objects of attack on the part of the apostles:

1. Great cities are the centers of wealth. Men with large acquisitiveness naturally congregate in large cities in order to make money rapidly. They soon gather immense fortunes. As their wealth increases, poverty on the part of others also increases. The gospel is greatly needed in large cities to counteract these tendencies. Wealth, unsanctified by a pure religion, will ruin any people. The only thing that will ever fully solve the problem in reference to labor and capital, is the religion of Christ. We can not question the fact that God has given man the elements of wealth, but these can be greatly perverted. Extreme wealth necessarily leads to extreme poverty. The Bible condemns both; and happy is the man or nation that finds the golden mean between these extremes. The rich man of the Bible is an example of the influence of great wealth upon the individual; and the Spanish nation is an example of the influence of great wealth upon the nation. The gold of Mexico and Peru reduced Spain from the position of the first nation of Europe to the position of a third-rate power.

2. The city is the center of fashion. There never was a tyrant whose commands were more imperious than are those of fashion. Many persons live only to watch her nod; and they are more afraid of violating one of her rules than they are afraid of violating a command of Christ. The city is the home, temple, and the altar of fashion. There she has the greatest number of votaries, and there are made her richest

offerings. Without the influence of pure religion, fashion soon becomes such a goddess in a great city that she completely corrupts the people.

3. The city is the center of culture. The most powerful minds of a nation gather in her cities. Questions of vast importance are there discussed, and the best talent is demanded in their discussion. The great movements that change the destiny of nations usually take their origin in great cities. We are glad that Brazil became a republic without the shedding of blood. The movement which made her such took its origin in her great metropolis; and it was not difficult to induce the provinces to accept the decision of her great city. The most important publications, those which influence the whole country, are sent out from the cities. High culture is, of course, necessary to a high civilization; but intellectual culture alone is not sufficient. The history of Greece fully establishes the truth of this statement. The Christianity of the Bible is essential to the highest culture, and it is the only culture that will save our nation from ruin.

4. The great cities control the destiny of a nation. Rome not only gave laws to the great empire of which she was the capital, but she was, in many respects, the empire itself. When the great city sank under the weight of her own sins, the empire fell as if it had been struck with lightning. Paris is France, and when Paris is Republican, then France is Republican; when Paris is communistic, then France is communistic. Despotism in Paris makes despotism in France. No one can think of England without thinking of London, its great metropolis. The fact can not be questioned that no other spot on earth so much needs the gospel as does the city. There may be other spots where sweeter dews fall, and where brighter rainbows hang, but there is no other spot where demoralization and death travel with a greater celerity than in the city.

SECTION I.—TEMPTATIONS OF THE CITY.

In the following ways the young are specially tempted in the city:

(1) They are strongly tempted to waste their time. Life in this world, even if we make the best of it, is exceedingly brief. The great object of the present life is to prepare us to enter upon the future state to the best possible advantage. In order to do that, man must make the very best use of his time while here. A great emperor of antiquity, when he had not done good to some one during the day, would at night say: "I have lost a day." Jesus taught the importance of working during the day, as the night of death would come when man could no longer work. The young, especially, in our cities, are giving much time to the reading of injurious literature. It is not only a waste of time, but also a waste of character, for as a man readeth so is he. The amusements of a city are also temptations for young persons to waste their time and money. If these amusements are not demoralizing, they would still be very injurious on account of the waste of time and money. We do not question the fact that some amusements are wholesome, and that man can be amused and instructed at the same time; but it is still a fact that the multiplicity of amusements in our cities are not only a waste of time, but positively injurious to the character of the people. It is not necessary to enumerate the abominations so well known at these places of amusement. Many parents would be ready to weep tears of blood if they knew what pitfalls are placed in the way of their children.

(2) Young persons in the city are greatly tempted to throw off the parental restraint, and to ignore the Lord's Day. One of the deepest sins in the heart of man is the desire to be entirely independent. It caused Adam and Eve to desire to be as gods. It leads to infidelity by causing man to throw off the authority of his Maker. It is sad to think how the evil tendencies in society, and especially in the cities, tend to break the family tie. Many young men, and even some young women, trample beneath their ruthless feet the authority of their parents. It is said that Lord Byron did not properly respect the authority of his mother; but before his death his conscience scourged him as with a scorpion lash for his misconduct. The name of Benedict Arnold is consigned to eternal disgrace by

every writer of American history. He did not become a traitor at a single leap; but in his youth his hard-hearted guilt brought a widowed mother to her grave. As we discuss Sunday desecration in another chapter, it is not necessary to dwell upon it at this time. It is, however, one of the greatest evils of the age in our great cities.

(3) The young men in the city are especially tempted to sinful pleasures. It requires constant novelty to keep up the excitement incidental to city life. One pleasure is resorted to until it becomes tame, and it then gives way to another. Drinking and gambling are special temptations that come to young men in the city. Drunkenness is apt to precede almost every other vice or crime. You seldom find a gambler who is not also a drunkard. A desire to get money without earning it is a special cause of gambling. All cities generally afford ample means for all who want to engage in this degrading vice.

There are special temptations which come to the business man in the city.

(1) The business man is in danger of banishing from his mind all sacred things. His companions are, like himself, trying to make money; and man is so constituted that he is greatly affected by the feelings and pursuits of others. If he makes a success of business, and spends part of his time in recreation, he is frequently associated with those who have no religion except the god of this world. When a man's attention is called to almost everything else except religion, he is very apt to forget the true interests of the soul. Man is a social being, and when the business man has made plenty of money, if his passions are not under proper religious restraint he is in great danger of being ruined by the sinful pleasures of this world. If the business man will consult his own best interests, he will not even for one day neglect the Christianity of the Bible.

(2) The business man in the city is in great danger of having his conscience blunted. There is much said about the nice sense of honor among business men; but this frequently means nothing more than punctuality in meeting payments, and even selfishness would require that much of a business man. To live

in all good conscience, even in business, requires more than this. More frequently is a business man tempted to profess that his goods are the best quality in the market, and the cheapest, when neither is true. He claims to sell new goods at cost to accommodate his customers, which a sensible man knows he can not afford to do. What is greatly needed in this age is conscience in business. The tide of misfortune sometimes sets up against the best of business men. When it is understood that they are men of principle, and have been thoroughly conscientious in all their dealings, they find friends ready and willing to help them turn back the tide of misfortune.

There are special temptations which come to the Christians in the city.

(1) Christians in the city are in great danger of underestimating the guilt of sin. It is a principle of human nature that familiarity has a wonderful effect upon the feelings of men. The first time the medical student enters the dissecting-room his feelings revolt against his work; he is unable to eat, and fearful images haunt him for days. But in a few months he can attend to his duties in the hospital, and eat his dinner with as keen an appetite as if he had been at some interesting place of amusement. This illustrates the principle I wish to inculcate. A young Christian comes to the city, and he is shocked at what he sees and hears. In a few months he embraces the vices and follies that he was once so ready to condemn. I have heard country brethren talk against the practices of city churches; and have known them to move to the city and become ringleaders in the very things they once so bitterly opposed.

(2) Christians in the city are in great danger of being swept away by worldly amusements. Almost every human being loves excitement, and that is what worldly amusements are designed to produce. Gamblers claim that there is nothing else so exciting as the card-table. This is the reason why it is so hard to reform a gambler. In the city, worldly amusements are always on hand, and they are so advertised as frequently to deceive the very elect. Besides this, the most dan-

gerous vices are licensed in cities, and this fact alone tends to make the people look upon them with more favor. The owners of these places of wicked amusements are constantly violating the laws, and this tends to make the people lawless. The perils of the city are almost innumerable.

SECTION II.—MUNICIPAL MISRULE AND THE REMEDIES.

It is said that God made the country, but man made the city; that things are natural in the country, while they are artificial in the city. This is only partially true, for the very constitution of man shows that God intended him to build cities. If the city was not all right in itself, we would not read of the New Jerusalem, the city of God.

The city is like the ancient shield—while one side is silver, the other side is of coarser metal.

CAUSES OF MUNICIPAL MISRULE.

1. The liquor traffic is one of the principal causes of municipal misrule. It constantly violates the law, and it is one of the greatest educators in lawlessness. It is also a fact that many of our cities are largely under the control of the liquor traffic. The saloon element has become organized, and it is thoroughly despotic and satanic. It has become a great political instrument, and many politicians will yield to its demands in order to obtain votes. It is an uncompromising enemy to all free institutions, and will certainly ruin our country if it is not put down by the iron heel of government. The methods of the saloon are in harmony with the character of the institution. It does not hesitate to use dynamite when it will subserve its purposes. The saloon element blew up a church in Ohio, because a lecturer was denouncing the evils of the liquor traffic. An editor was shot in Mississippi and the noble Haddock was killed in Iowa, because of their opposition to the saloon interest. This ruinous traffic is rapidly converting our cities into Sodoms.

2. The rapid growth of cities. The tendencies of the people to go to the city are observed by every student of history.

Nineveh, Babylon and Rome are only illustrations of a tendency to congestion of populations in large cities. The wickedness of these cities had much to do with the overthrow of the great kingdoms of which they were the capitals. We observe the same tendency in modern times among all nations of the world. The city problem, then, becomes one of the most important of problems. The growth of the city is so rapid and the people so restless, that it is difficult to properly train them in self-government.

3. The wicked class rapidly congregate in the city. In the great seaports the vices of the world are concentrated; and in this age of railroads these vices are rapidly transmitted to the inland towns and cities. While we quarantine against foreign diseases, we have no quarantine against foreign vices. Sin grows rapidly; so the city soon becomes the center of prostitution, gambling and all other forms of iniquity.

4. The foreign element in our cities is frequently very difficult to control. Many who land upon our shores, think that liberty means license to vices of every character. They do not feel the restraints of law that they felt in their own country. They understand neither our language nor our institutions, and easily become a prey to the most reckless demagogues. While we welcome good people from all parts of the world, we certainly need protection from the pauper and vicious classes.

5. Our great cities are the centers of political corruption. It is not surprising that Dr. Parkhurst has created such a sensation in New York, for this great city is as wicked as was Babylon in the days of Belshazzar. In some cities even the police belong to the vicious classes, which is much like the story of dogs selecting wolves to guard the sheep. It is said that in one of our cities, at an important election, at least twenty thousand good citizens failed to register, while the vilest element in the city appeared in full force. The good citizens, in reply to those who blamed them, claimed that the registration lists had for years been used by the wicked classes for fraudulent purposes. The judges appointed to supervise a recent city election have all been criminals. The primary elec-

tions in many of our cities are frequently held in saloons; and city governments are too often run in the interest of the liquor traffic.

THE REMEDIES FOR MUNICIPAL MISRULE.

1. The abolition of the saloon is an important remedy. The saloon has a close relationship to anarchy, and there can be no proper respect for law where it has the control. It is a shocking monster, and devours all who come in contact with it. It fills the land with mourning, and the grave with drunkards. When it pleads for personal liberty, it means liberty to destroy the body and soul of man. If any monster deserves death for his crimes, it is certainly the ruinous liquor traffic. Let all good citizens do what they can to destroy the saloon, and its destruction will largely solve the problem of city government.

2. A proper restriction of foreign immigration is an important element in the solution of the problem. It is a mistake for vicious characters to be permitted to go from city to city, much more from country to country. One city will quarantine against the diseases of another, and would it not be well for it to quarantine against the vices of another? I am cosmopolitan in my principles, and welcome true men and women from all countries; but thieves and robbers and anarchists and such should not be admitted into this free country. In some cases foreign countries send their criminals to the United States. It is said that the Danish Government some time ago pardoned a notorious forger on condition that he would come to this country. The Canadians are vigorous in their protest against the policy of receiving criminals from Europe; and the time has come for our Government to adopt a more rigorous policy. It is true that we have some kind of investigation at Castle Garden, but it is largely a farce. Our Government can not become in earnest on this question too soon.

3. There must be reform on the part of municipal authorities, or the city will rapidly go to ruin. In fact, the whole country must return from the Jacksonian spoils system to the policy of Jefferson and Washington. Civil service reform is

certainly needed, and as population increases, our cities will be ungovernable without it. Ponder well the following lines of Lowell:

"The world turns mild. Democracy, they say,
Rounds the sharp knobs of character away.
The ten commandments had a meaning once,
Felt in their bones by least considerate men,
Because behind them public conscience stood,
And without wincing made their mandates good.
But now that statesmanship is just a way
To dodge the primal curse, and make it pay;
Since office means a kind of patent drill
To force an entrance to the nation's till;
And speculation something rather less
Risk than if you spelt it with an S;
Now that to steal by law is grown an art,
Whom rogues the sires, their milder sons call smart."

4. Illiteracy must be banished from our cities. Ignorance is a sign of darkness; and corrupt political leaders make the very best use of this darkness. If it were not for the ignorance of the people, they could not accomplish their selfish schemes. Illiteracy is an enemy to all progress, and we should rapidly banish it by pouring in the light of true civilization. Our public schools, which are the best in the world, are doing much towards solving our most difficult problems. As we will discuss this subject in another chapter, it is not necessary to say more just here.

5. The proper presentation of the gospel will do more to counteract the evil tendencies of the city than anything else. The success of Dr. Thomas Chalmers in the city of Edinburgh is an illustration of this fact. Edinburgh, at that time, was an extremely wicked city, and the crimes committed in it shocked all Europe. Dr. Chalmers planted missions in the very centers of wickedness; and there are yet in Edinburgh self-supporting churches which grew out of those missions. Christians are not half in earnest in this matter. They work on Sunday, and the devil works all the week. A properly united Christian effort would soon banish from our cities many

of their vices and crimes. While General Booth's scheme is to some extent Utopian, still it is worthy of attention, as it applies many Christian principles to the solution of the city problem. I am especially pleased with the Farm Colony idea, and also with the plan of planting colonies over the sea. There is plenty of room in this world for its inhabitants if they could be properly distributed. There is land enough for all; and the unemployed in our cities should be colonized where they could cultivate the land. God intends all men to work, and it is the duty of Christians to guide in the pathway of success those who are not able to guide themselves. Goodnow's two interesting volumes, and Shaw's two equally interesting volumes, show marvelous municipal reform in Europe during the past quarter of a century. It is evident, also, that great progress is now being made in America. Our great cities will be redeemed by our Christian civilization. The cities of the world are now better prepared for the missionary than ever before. Through the cities the nations will yet be redeemed.

CHAPTER VI.

THE PROBLEM OF EDUCATION.

On the subject of education men have always been learning; but they have not yet come to a full knowledge of the truth. The antediluvians had their ideas on the subject, and some of them made considerable progress in education. At an early period the Egyptians became an educated people, and they appear to have had very correct ideas in reference to methods of instruction. They had their exoteric and esoteric schools. In the one they fitted men for the common duties of life; in the other, for governmental and sacerdotal pursuits.

The moderns are surprised at the advancement which the ancient Chinese made in education. Centuries before the Christian era they had published books, and were an educated people. They thoroughly tested a man's qualifications for office before he could become a candidate. If he failed in his examinations, he could hold no official position in China. It would be well for this country to take at least one lesson from China. That the Greeks had very correct methods of instructing, is shown in the fact that no other country has produced such artists, such philosophers and such orators as were produced in ancient Greece. The Romans may have surpassed them in jurisprudence, but in everything else they were far inferior.

The public schools of this country have received so much praise abroad that we have all become proud of our institutions. One mistake, however, has been made in nearly all the public as well as private schools of the country. The god of ambition has received too much homage. The motto of the schools has largely been that there is nothing impossible to him who wills; that where there is a will, there is a way. This is frequently so taught as to make it a positive falsehood. All the youths in the land may will to become Presidents of the Union, and but few can possibly succeed. Every old bumpkin

in the land who goes from schoolhouse to schoolhouse for the purpose of making speeches, has something to say in favor of the god of ambition. Longfellow's beautiful quatrain stanza is upon almost every lip—

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

Let a young boy of this age go fifty years from this time to the cemeteries, and see how many of those who have repeated the stanza have left footprints on the sands of time. But few who are now living will ever be thought of one hundred years from this time, except by intimate family friends.

These erroneous views of education, which are constantly being inculcated, are causing persons to seek positions for which they have no qualifications. Visit a State Legislature, and you will understand me. Not one in ten of the whole number possesses the proper qualifications to make laws for the State, and half of them never studied the Constitution. It is sad to think of the number of doctors, lawyers and preachers who are a disgrace to their professions and a curse to the country. Men must get rid of the idea that none need an education except those who intend to adopt a profession. A farmer should have as much use for science as a lawyer. Education qualifies a man better for any duty in life. In fact, God gave man his faculties to be developed, and if man neglects this important duty, he fails to accomplish the great object of his mission.

SECTION I.—THE SCIENCE OF EDUCATION.

Education is both a science and an art. As a science, it treats of the laws pertaining to the development of the human mind; and as an art, it makes a practical application of these laws. In education, as well as in other things, the theory and the practice should harmonize. There should never be any conflict between the science and art of education.

In treating of the science of education, it is necessary to be exact in definition. Mr. Bain is a very eminent writer on this

subject, but he is too narrow in his views. He, like Mr. Huxley, places too much stress on physical science, and neglects to a very great extent moral and religious culture. Man is so constituted that physical science will run away with him if moral culture is neglected. It is like the fiery steed without the guidance of a good rider. The best intellectual culture in the world will not keep the student out of the bar-room, and from other places that tend to complete demoralization. Take the great universities, and many of their most intellectual students are ruined by dissipation. It is an admitted fact that many of the leading men of the nation, and some of the most influential statesmen, are complete slaves to ruinous habits. What is their great need? More intellectual culture? Some writers seem to think so, but it is not true. Their great need is moral and religious culture. They should have had more of this in college, and, possibly, they would not have gone astray. The intellectual culture of the Greeks was not sufficient to save them from deteriorating tendencies. They have been largely the intellectual teachers of the world for more than two thousand years, but their intellectual greatness could not save their nation from ruin.

We do not consider any definition of education complete which ignores the religious element in man's nature. This element is just as natural, and as capable of scientific treatment, as any other part of the constitution of man. What good sense can there be in subjecting the lowest part of man's nature to scientific treatment, and ignoring the very highest capacity of his nature? It is the same as attaching more importance to the horse than to the rider. This is, doubtless, done at horse-races, but even there the success of the race largely depends upon the careful training and skill of the rider. In life, nothing can be accomplished with the horse without the skill of man. In the progress of civilization, nothing can be truly accomplished without the guiding star of moral principle.

We are much pleased with the ideas of education presented by the founders of the Prussian national system. They include

the cultivation of all the powers of the human soul. In true education, there must be proper physical, intellectual and moral development. There is such an intimate relation between the mind and the body that a healthy body is necessary to a sound mind. The mind also greatly influences the body; so that they should be educated together. There is certainly no conflict between physiology and psychology. The intellect and the conscience have such a reciprocal relation that neither can be perfectly healthy without the proper culture of the other. We may, therefore, conclude that God intends man to be educated, body, soul and spirit.

While I emphasize the importance of a complete psychology, I do not wish you to understand that I in any sense underestimate the importance of physiology. The art of education requires good physical health, for the man with a weak body is apt to have something weak in his thought. There was a time when students were literally starved on the supposition that they could study better on an empty stomach. It is doubtless true that a person can not study well, and digest a great amount of food at the same time. A glutton never makes a good student. But still, the body and the brain require food, and the brain can not properly act without a sufficient amount of good nourishment from the body. Much attention should be given by educators to the selection of good, wholesome food for students. Bodily health is at the foundation of all true education, and physiology and hygiene should be studied at an early period in the history of the student.

The human body has a great aggregate of organs—digestion, respiration, muscles, senses, brain. The organs generally suffer when fatigue overtakes them; and when renovation sets in, the organs are invigorated. Human beings are very differently constituted as regards the different functions; for some are specially strong in stomach, others in muscle, and still others in brain. In all such cases the favored organs receive the largest proportion of invigoration. "To him that hath, shall be given." The organ that happens to be the most active at

the time receives more than its share; so that to exercise the organs unequally is to nourish them unequally.

It is, then, very necessary, in order to increase the plastic property of the mind, to nourish the brain. This is done when the body is nourished, if there are no exorbitant demands made on the part of other organs. If the digestion or muscles are unduly drawn upon, the brain will not respond to the demands made upon it. On the other hand, if the brain is too much excited, it will receive more than its share, and the other functions will suffer.

There is a wide difference between the intellectual and emotional functions of the mind. Great emotional excitement is hostile to the greatest intellectual achievement. The same can be said of too much intellectual application—it has a tendency to impair the emotions. Some of the presidents of our great colleges are about as dry in a sermon or lecture as the most stoical could demand. In religion, some persons are all emotion and no intellect; and others are all intellect and no emotion. True religion, as well as true education, requires the proper medium. It has its emotional element, and also requires knowledge as well as grace. We should never lose sight of the golden mean.

The science of education requires a thorough study of human nature. Some think that this can not be done except by constantly crowding among men. It is certainly important to mingle with men; but many do this, and do not get a knowledge of human nature. They get a knowledge of business, but do not study the very soul of man. To get at the very conscience of the people requires deep study. Jonathan Edwards possessed much knowledge of human nature, yet he seldom moved among men. He might have made a mistake in purchasing a horse, but not in judging the principles of men's actions. Mr. Edwards, however, would have corrected some great mistakes in his philosophy if he had mingled more with men. Let us avoid extremes. All of us should study human nature carefully, not to find fault with our fellows—for we can gener-

ally find some good in men—but we should study to improve ourselves, and advance the interest of others. Let us do good.

SECTION II.—IMPORTANT FACTS IN THE HISTORY OF EDUCATION.

So far as possible, we like to study all subjects according to the inductive method. In this section, we wish to present some important facts in the history of education, so that the reader may be able to draw wise conclusions for himself. This is really the only safe way to reach the solution of any problem.

Education took its origin in the early history of the race; for Adam and Eve are the only examples we have of persons placed in this world full grown at the beginning. They so poorly conducted themselves that God saw proper to have their children educated.

In the education of mankind the instincts were, of course, first developed. The body had to be protected from atmospheric changes, so clothing had to be provided. The skins of wild beasts seemed necessary for this purpose. It was necessary next to provide shelter from the scorching sun and soaking rains. For this purpose, booths were made from branches of trees, and huts from their trunks. For the convenience of the shepherd and herdsman the tent was next invented. The next in order would naturally be the domestication of some of the animals, and means of protecting them from beasts of prey; and for this protective purpose, weapons were made of iron or copper even before the Noachian Deluge.

In the seventh generation from Adam the intellectual taste began to be cultivated, for we learn that the love of music led Jubal to invent the lyre and Pandean pipe. The Hebrew writers do not give us much information concerning the further progress of the antediluvians in the arts and sciences; but we learn that they had some ideas of architecture, and some knowledge of the use of tools, for the construction of the ark would imply this. The language of the original also implies that there was means of transmitting light to the interior of this great structure. The word translated “windows” conveys the ideas of brilliancy and transparency. This was probably some membra-

nous substances, or possibly mica, but its use indicated considerable progress from the savage state. We have reason to believe that the descendants of Seth had made somewhat rapid progress in religious culture even in antediluvian times.

The distinction made between the sacrifices of Cain and Abel is an evidence in itself of extended religious knowledge. The lamb that was offered indicated a knowledge of its typical character, and faith in the Lamb of God which it represented. The high religious character of Enoch is an example for all ages. He was a man who walked with God, and his fidelity caused Jehovah to bestow upon him an exceptional favor.

The gigantic crimes which led to the Deluge do not imply a want of intellectual culture, for analogy teaches us that some of the most intellectual nations have been the most wicked. We believe it to be a fact that high intellectual attainments, when unrestrained by religion, are productive of infidelity and crime. Many of the most intellectual students of Eastern universities delight in boasting of their skepticism, and even in some cases of their loose moral principles. They seem to think that these things elevate them above the rest of mankind.

We now pass to education in post-diluvian times, concerning which we have more definite information than we have of antediluvian education. At first the descendants of Noah settled on the fertile plains between the Tigris and Euphrates; but in the course of a few centuries sent forth colonies to Egypt, Ethiopia, China and India. Some of these, in a short time, went far beyond their ancestors in intellectual development.

One of the earliest, if not the first, of the nations was the Egyptian kingdom. Her monuments clearly teach that at a very early period she reached quite a high civilization. Egypt has always been cursed with divisions of caste, and the lines of demarcation are so great that the lowest caste is reduced to the most abject slavery. Among the ancient Egyptians there were three privileged classes; viz.: priests, warriors and professional men. The priests really controlled the nation, although the monarch was selected from the warrior class. Education was mostly bestowed upon these three classes. They had two courses

of study, one called *exoteric* and the other *esoteric*. The *esoteric* course was for the highest class, and pertained to the sacred writings of the nation. We learn from the monuments that the Egyptians were proficient in arithmetic, geometry and astronomy. They also gave much attention to architecture, sculpture and painting. Their artistic achievements were wonderful, but their art perished with the despotism that gave it birth. The Egyptians in their early history took a good deal of interest in the education of their women. This had much to do with the high civilization to which the ancient Egyptians attained.

The Chinese were among the early pioneers of education. The exact period when this nation emerged from barbarism, if indeed it was ever barbarian, is uncertain, as its early history is very much involved in mystery. It was not, however, much behind the Egyptian nation. The most renowned sage among the Chinese was Confucius. In fact, he was one of the greatest men of the past. He so impressed his personality upon his nation that he is yet regarded as their great teacher. He did not, however, claim to have originated the doctrines which he taught; but insisted that his mission was to revive the teaching of the ancient sages, which had fallen into desuetude. The course of instruction in China is very thorough, and Chinese students have to pass very rigid examinations. If one is found cheating, he is disgraced forever. The Chinese might teach even American universities a lesson along this line. No one without passing the requisite examinations can hold official position in China. One cause of the stability of the Chinese Government is the fact that it is based upon education. There is no other nation which equals China in this respect except Prussia. The Chinese make good students. A few years ago I saw two Chinamen in the Senior Class at Yale, and President Porter claimed that they were among his best students.

Our information is scanty concerning education among the ancient Babylonians and Assyrians. Some information, however, is derived from the explorations of Rawlinson, Layard and others. From the Book of Daniel we learn that there existed a class of wise men called Chaldeans; and from other

sources we understand that they were proficient in chemistry, astrology and other mystic arts. They were always trying to pry into the future, and the prophetic reputation of the Hebrews is evidently the reason why Daniel and his companions were educated in all the learning of the Chaldeans. The remains which explorers have found in Nineveh and Babylon testify to the fact that they had attained to a high degree of civilization seven or eight centuries after the Flood. They had palaces and temples covered with inscriptions in cuneiform characters. Mr. Loftus discovered bank notes in the form of clay tablets. They had a complex mode of numeration, reckoning by tens and by sixties, and their skill in sculpture, architecture and horticulture has greatly astonished the modern world.

The Persians were an intellectual people when they conquered Babylon; but they also appropriated Babylonian knowledge, and became a renowned people. Zoroaster was their great teacher. He belonged to the sect of Magi, which retained only the use of fire as the symbol of their deity. They were more in sympathy with the Jews than was any other nation, and Cyrus, the Persian, gave orders for the restoration of the Jews to their native land. Xenophon gives us a very interesting picture of Persian education during the youth of Cyrus. The population was divided into four orders according to age: (1) The boys under seventeen; (2) the youths from seventeen to twenty-seven; (3) mature men from twenty-seven to fifty-two; (4) old men more than fifty-two years of age. Their system of education included a noble and courageous character, and ingratitude was regarded as the basest of crimes. The Persians, however, utterly neglected female education, and the wife was the slave of her husband. Every morning she had to kneel at his feet and ask nine times the following question: "What do you wish that I should do?" With such utter neglect of woman's education, it is not surprising that the Persian system was incapable of saving a nation from deterioration and ruin.

Apart from the question of inspiration, the Hebrews produced the greatest literature of ancient times. The beauty and

grandeur of the first chapter of Genesis, of the Psalms, of the Book of Job, and of the prophetic books, far surpass those of any other literature of antiquity. Solomon, who was educated entirely in his own country, was the wisest of men, and he manifested a knowledge of science and art far in advance of that possessed by adjacent nations. We learn from I. Kings iv. 33, that "he spake of trees from the cedar-tree that is in Lebanon even to the hyssop that springeth out of the wall; he spake also of beasts, and of fowls, and of creeping things, and of fishes." Every young man among the Hebrews had to be taught a trade or some other honest occupation. That would not be a bad law in this country. Woman among the Hebrews was better educated, and occupied a much higher social position, than she did among the surrounding nations.

We now call attention to the educational system of the people whose influence has been felt by all intellectual persons for twenty-five centuries. Greece has doubtless exerted more influence since her decadence than she did when she was the first nation of the world in arms as well as intellectual culture. The heroic age of the Greeks is represented by the great Homer. He stands at the head of Epic poets, and is considered the greatest genius that has ever lived. The second period of Greek education is represented by Lycurgus, Solon and Pythagoras, and embraces more than two hundred and fifty years; viz.: from 776 B. C. to 520 B. C. Lycurgus and Solon were eminent lawgivers, and Pythagoras was one of the greatest philosophers of ancient times. Although Solon and Lycurgus have been noted as lawgivers, they sanctioned many things positively immoral and cruel. One central idea of their system was that the child did not belong to the parents, but to the state. Hence, officers of the state inspected it at birth, and, if it was sickly, it was not permitted to live. They did not understand the proper relationship of the state to the family.

The man who merits the name of greatest educator among the Greeks was the philosopher Socrates. We have yet a method of instruction called the Socratic method. Socrates was not a writer, and his philosophy can only be understood by a careful

study of the writings of his great pupil, Plato. Even then, it is sometimes difficult to tell how much is Socratic and how much Platonic. Aristotle was the disciple of Plato, and the greatest naturalist of ancient times. He was the preceptor of Alexander the Great, and Alexander always entertained the highest regard for his distinguished teacher.

In Greek education we find the following facts prominent: (1) Education was strictly considered an affair of the state; (2) it was chiefly designed to prepare men for soldiers; (3) all women, except courtesans, were left uneducated; (4) moral culture was almost entirely neglected; (5) there was no education for the poor. It is not difficult to see why even the greatest intellectual nation could not stand, when women and the masses were left uneducated and moral culture largely neglected.

The Romans do not appear to have entertained the idea that it was the duty of the state to educate its citizens. In the early history of Rome, education was almost entirely domestic, and the intellectual element was extremely scanty. The father possessed absolute authority over the family, even to the taking of life. It is said that sons would sometimes become slaves to escape the tyranny of their fathers. While the father had to be regarded with great respect, it was seldom that sons had that affection for their fathers that is manifested by sons in modern times.

The Latin word *pietas*, which expresses the reverence of the child for its parents, does not imply very much love. The Romans did not neglect physical training, and moral culture was carried to a higher degree of perfection by them than by any other ancient nation except the Hebrews. Physical and moral culture was at the foundation of Rome's greatness. While Rome by her arms conquered Greece, Greek literature intellectually conquered Rome. The vanquished became the teachers of the conquerors. Before this the Romans had delighted more in blood and less in beauty; more in facts and less in speculation; more in the real and less in the ideal. It was not until the hard and coarse Roman character was modified by the wealth and luxury of the conquered provinces that the Roman

took kindly to the æsthetic culture of the Greeks. They then became the imitators of Greek culture. Nearly all the great literary men of Rome were educated in Greece. Cicero, Virgil and Horace received each a Greek education, and manifest, perhaps unconsciously, their indebtedness to Grecian scholars. It must, however, be admitted that the Romans, in some respects, surpassed all others in architecture. Their buildings were wonderful for solidity, grace and durability. The Romans were also the lawyers of the ancient world, and doubtless surpassed all others in jurisprudence. The later Roman poets differ from the Greeks in the unblushing license and obscenity of their language, which would have rendered their writings highly offensive to the æsthetic taste of the Greeks.

We have considered the influence of some of the great lights of antiquity upon education. But none of these produced even a one-hundredth part of the change in the controlling motives of men and nations which was the result of the teachings of the founder of Christianity. There were radical differences in the character of their instruction and that of Christ. They dealt only with the words and outward conduct of their disciples; he, with the thoughts and intents of the heart. They recommended virtue from the consideration of policy; he, as the natural manifestation of a heart filled with love to God and our fellow-men. They withheld instruction from the poor and lowly; he recognized it as the birthright of every son and daughter of Adam. They, for the most part, excluded women from education and that social position which she was by the Creator designed to adorn; Christ honored woman in all the relations of life, and opened wide the door of instruction to her. The great teachers of antiquity made no provisions for the poor, the suffering and the enslaved; Christ regarded the comfort and relief of these as a special part of his mission. With principles so far superior to those of all other teachers, it is not surprising that the results of the predominance of Christianity should have been such as to revolutionize all former systems of education. Nothing but the willfulness, ignorance and perversity of human nature has prevented the complete development of Christian principles.

Jesus spent three years and a half teaching men. He traveled over Judea and Galilee and taught the people in parables, taken either from nature or from the customs of the Jews. No one else ever succeeded in teaching in parables as did Jesus. It is true that the parabolic style was known in his day; but he alone carried it to perfection.

The apostles of Christ taught the precepts of their Master. Socrates wrote nothing, but his instructions are preserved by his pupil Plato; Jesus did not write even his own precepts, but left them to be transcribed by his disciples under the influence of the Holy Spirit. The disciples taught the duty of parents to educate their children. Timothy was brought up in the way in which he should go, and when he reached maturity he did not depart from it. Education and the Christian religion should never be separated. The great truths of the Bible should be taught in our schoolrooms. All denominational peculiarities should, of course, be excluded, but the grand principles of the Bible, which are at the foundation of the highest morality, should be carefully impressed upon the minds of the young. No one can oppose the reading of the Bible in our public schools who is not an *ignoramus* in either the science of education or the principles of Christianity. When Constantine made Christianity the religion of the Roman Empire, there was a great impetus given to the cause of education. Schools sprang up in all parts of the empire, and there was a greater attendance upon the schools already established. When the empire was divided, the western empire suffered greatly from the incursions of the northern barbarians. The monstrous Goth and the fierce Hun finally intruded themselves into Rome itself. It is hardly necessary to state that these savage barbarians greatly impeded the progress of education.

The eastern empire was much more fortunate than the western. The sciences and arts were cultivated in the eastern provinces long after barbarianism had overspread the western provinces. Greek culture held its sway with a wonderful tenacity upon the eastern mind, and it upheld the decaying Byzantine Empire for centuries. It kept the lamp of learning

continually burning during those ages which were so dark in western Europe.

The transition from the Dark Ages to modern culture was brought about by certain important events: (1) The spirit of chivalry which elevated women was greatly beneficial to the cause of education. The higher the position which woman socially occupies, the greater will be the interest the people will take in intellectual culture. (2) The Crusades brought the western mind in contact with eastern culture, which greatly promoted intellectual development in Europe. There was a revival in classic literature; and the Greek and Roman classics were studied in the schools of Italy and France. (3) The invention of printing and the mariner's compass could not fail to advance the already strong intellectual tendency. (4) The discovery of America continued to expand the human mind, and it introduced into Europe the learning of Peru and Mexico. (5) The Lutheran Reformation has, doubtless, done as much in advancing the cause of education as any other event in modern times. (6) The inductive method of Lord Bacon superseded the dogmatic method of the schoolmen, and it has resulted in some of the most important inventions of modern times.

Germany and England are now the nations of Europe which take the lead in intellectual progress. Italy and France have accomplished much in the past, but their educational systems are too exclusive in character to compare with those of the determined Englishman and persistent German. The man who has exerted more influence over education than any other man for more than a century is J. H. Pestalozzi. The Prussian system is built upon his method. He insisted that education should be according to nature; that it was the duty of the teacher to excite the student to self-activity, and render him only a limited degree of assistance; that progress should be gradual and uninterrupted; that all the faculties of the mind should be developed in harmony. This system has been very successful in the Prussian schools, and it is carefully followed in the German universities. These universities do not use text-books as used in this country, but, by lecturing, the professors try to

stimulate the students to investigate for themselves. The Pestalozzian method has been somewhat modified in England, but it has in that country wielded a very great influence. While church divisions have much interfered with primary education in England, the English universities are unsurpassed by any in the world. While Oxford and Cambridge have in the past given too exclusive attention to classical studies, and the University of London has made the same mistake in reference to scientific study, these universities, as now reformed, ex-President White, of Cornell University, believes will surpass even the German universities.

Our Puritan forefathers were among the best educated men in England, so they came to this country well prepared in mind as in body to be the forerunners of a great nation. Even in the seventeenth century, the Massachusetts colony had compulsory education. Every settlement with fifty inhabitants had to have its school, and the children were required to attend it. Every village with one hundred inhabitants was required to have its grammar school, where Greek and Latin were taught. The discipline of these schools was very severe, possibly too much so, but it must be admitted that it was better than the lax discipline found at the present time in too many schools. The moral part of the children's education was not neglected, and those guilty of profanity did not have to be corrected by the teacher more than once.

In 1636 the colony of Massachusetts appropriated one thousand dollars for the founding of a college, to which John Harvard added two thousand, and it was called for him, Harvard College. Thus there was established within eighteen years after the first settlers landed upon Plymouth Rock a college whose reputation has increased from that day to this. These early settlers took so much interest in education that those who were able to do no more, contributed one peck of corn a year for the support of Harvard College.

The colony of Connecticut, though impoverished by repeated Indian wars, considered that the interest of education and religion required the founding of another college. Thus Yale Col-

lege was founded at New Haven, and one hundred and fifty dollars was given it per annum out of the colonial treasury. Yale yet stands next to Harvard as one of the greatest colleges in America.

The other English colonies did not make that progress in education that was made by the New England colonies. A Latin school was opened in the city of New York in 1687 under the sanction of the English Government; but there was no provision made by the colonial government for education until the early part of the eighteenth century. A grammar school was established in New York in 1701, and the Legislature appropriated one hundred and fifty dollars per annum for its support for a limited time. During the seventeenth century the colonies of Virginia, Pennsylvania, and the Carolinas did but little for the cause of education. A few schools were established for the children of the wealthier planters, but no system of general education was thus far provided.

While Mexico and South American states are far behind in education, Canada and the United States well keep pace with the most enlightened nations of Europe. The schools of Canada are good, even from the common school to the university. McGill University, at Montreal, will compare favorably with European colleges. In 1879 I had the privilege of visiting McGill University. I was surprised at the educational advantages that institution affords. Dr. Dawson, then its principal, was one of the most distinguished scientists in the world. The public school system in the United States is evidently the best in the world; and our universities in a few years will doubtless afford nearly all the advantages found in the great German and English universities.

In concluding this chapter, I wish to emphasize the following facts:

1. The science and history of education clearly teach that the family, the church and the state have each its part in advancing the highest and truest culture. When any one of these is excluded, there has always been deficiency either in the general application of the system, or in not completely developing

all the faculties of the human mind. Let no one, then, be a dogmatist for either church or state, for each has its proper mission. The family, the church and the state should work in harmony in this great cause, and some of the most difficult problems of the age can be easily solved.

2. In the past, education has been considered too much a crowding process. The more studies the student took, the better it was thought. This is a mistake, for education is a drawing-out process. In fact, it is translated from a Latin word, which means to draw out. The true object of education is the development of all man's faculties and powers. The brightest display of infinite mind was manifested in the creation of the human mind. Man was placed in this world to be educated not only for time, but also for eternity. True education is at the foundation of the solution of all great problems.

3. Some writers seem to think that the Jesuits will greatly endanger the future of our public schools. It is certainly true that the Jesuits have been very naughty in the past, and have even been expelled from Catholic countries. But I do not think that they will ever seriously imperil our public schools. Times have changed and the Catholic Church would not now do what she once did. Whatever be the designs of the Jesuits, they will find our public schools too powerful for them. I hope, however, that their influence will go towards forcing our school authorities to give more attention to moral and religious instruction. The Bible should not only be read in our public schools, but a text-book embodying the grand moral and spiritual truths of the Bible should be taught in every school. Is not sacred history as important as profane? There can be no reasonable excuse for excluding it from our public schools.

Says one: "It would be sectarian to teach the Bible in the public schools." This is on the supposition that the Bible is a sectarian book, which is not true. If the Bible is sectarian, our civilization is sectarian, for it is builded upon an open Bible. The Continental Congress appointed a Thanksgiving Day, and from the days of Washington to the present time the Christian character of our institutions has been recognized. The sec-

ularist theory is against the history of our country. The chaplains in the army, and the oath administered in courts of justice, all clearly show the Christian character of American civilization. In fact, even a political convention can not well be called without a minister to open with prayer. The reading of the Bible in our schools is certainly in harmony with the character of our institutions, and its exclusion is against the fundamental principles of our civilization. Even Professor Huxley, whom the secularist delights to honor, favors the proper use of the Bible in the schools; and he further claims that where the intellectual side of the child's nature is alone developed, it is just as likely to produce a crop of scoundrels as anything else.

CHAPTER VII.

PROBLEMS OF THE HOME.

INTRODUCTION.

The word "home" has only four letters; but like the words "faith," "hope" and "love," it is one of the most expressive words in the English language. The word "home" touches every chord of the human heart with its celestial fingers. The most tender and endearing relations are linked with the word "home." Even when we are far away from home, the very thought of the enchanting word opens up in our nature the richest thought and feeling.

With the word "home" is inseparably connected the scenes of childhood. The father's protection and the mother's love throw about home a heavenly halo which is not forgotten by even one who has wandered far away from home. As soon as the prodigal son came to himself he thought of his home, and resolved to return to his father's house. It is said that the greatest of Prussian generals wept like a child when he returned to his old homestead. When old associations vividly placed before his mind the representation of father and mother at home, the leader upon many bloody fields lifted up his voice and wept. He wanted an old man who had known him in childhood to call him by the name by which he was called at the village school.

The beautiful and tender associations that cluster about the word "home" are scarcely to be compared to anything else. Even wealth and honor compared with it are cold and heartless terms. When the old man thinks of home he feels young again. When the honest man of toil is worn out he finds rest at home. The care-worn missionary finds rest at home, peace of mind, and refreshment of spirit that he can not find among strangers.

The home is the true source of civilization; and that nation which does not properly regard the sanctity of home, is pre-

pared for barbarism. The palmy days of Rome were when the highest estimate was placed upon the influence of home, and woman occupied her true position in society. Our civilization is safe so long as the homes of the land are reaching for the highest Christian culture.

There is both earthly and heavenly music in the word "home." There is sweet music in the memory of early home. The songs of mother heard in early childhood are long remembered. Faith and hope introduce us to the music of the celestial city. It is sweet to think of our heavenly home, sweet home.

"Sweet home!
The resort of love and joy,
Where the purest affections
Find employ;
And where perfected humanity
Will finally rest,
In the glorious land
Which God has blest."

SECTION I.—LESSONS OF THE HOME.

Many men owe their success in life to the influence of a Christian mother. There is nothing more beautiful than a devoted, religious mother at home. It is very important for children to acquire good moral habits in early life, and these can be best taught by the watchful training of a pious mother. Children are great imitators, and they imitate those whom they love most. Parental example, therefore, becomes of all things the most important in the bringing up of children. If the mother tells the child that she will give it the moon for a plaything, it believes her. If she shows it the face of a man and dog in the moon, it imagines it can see them; and in after life it is very difficult for the person to ever fully banish that idea. Parents should always tell their children the truth, and carefully guard against making false impressions that may be lasting. There is much truth in the poetic statement about the inclining tree towards the once bent twig. The mothers of the land can do much towards solving the greatest problems of the age.

The love of a true mother for her child is indeed beautiful. It is always pleasant for a person when far away from the scenes of childhood to think of the love and care of mother. Others may forsake the wanderer, but mother, never. We are safe in stating that no other influence in childhood is so great as that of mother. Cuvier, Guizot and Cousin were associates in boyhood. It is said that Madame Cuvier was very pious, and she made a lasting impression upon the minds of the boys. They all became great and good men. Cuvier was the greatest of scientists, Guizot a great historian, and Cousin one of the greatest of modern philosophers. The mother's love for her child is a beautiful illustration of the love of Christ for us.

Christ is the Head of the church, even as the husband is the head of the wife. As Christ loved the church and died for it, so ought husbands to love their wives even better than themselves. The love of a wife is generally stronger than that of the husband, but the love of Christ for his bride is amazing, and it should kindle a flame of celestial fire in the bosom of every disciple of Christ. Nothing makes home happier than the perpetual sunshine of a contented disposition on the part of husband and wife. It makes a beautiful rainbow round about the family roof. The love of many husbands for their wives is like the love Alfidí had for his horse. He felt sad when the horse was sick, but this did not prevent his fretting when the horse would not go his way. It is said that red foxes, when mating, stare upon each other with eyes wide open, and then lie down side by side with eyes half closed, perfectly content. It is well for lovers to keep their eyes wide open; but when married they should keep their eyes partly closed in charity for each other's failings, and grow together in love and contentment.

The whipping-post has been established as a sure cure for wife-whipping in Nevada. We wish, also, that there was some way of correcting the cruel words and unmanly tyranny of some so-called Christian husbands towards their wives. We have frequently been made sad at the unfeeling conduct of men

of high standing in the church towards their families. It would not do to say that they did not love their families, but their conduct was exceedingly strange. It was doubtless largely due to thoughtlessness. Tender and affectionate treatment on the part of the members of a family will make home a paradise more precious than the most elegant mansion. In some countries in the east the bridegroom and bride eat a quince together to sweeten their breath. It would be well even in this country for many to eat something to sweeten their temper through life. We recommend to all the *bread of life*, and it will certainly render happy all who properly appropriate it.

It is not proper to say that all tyranny is on the part of man. Sometimes a really good husband is under the control of a silly, selfish wife, and he dare not say that his soul is his own. He listens to every whim; and she destroys not only his happiness, but also his power of doing good. She may be naturally a very good woman, but have suffered herself to become so whimsical that she is really good for nothing. In fact, it would have been better for the world and her husband if she had never been born. The tyranny which the home permits fashion to impose upon it, is indeed fearful. The shoe-heels of fashionable ladies are pegs on which they hobble and totter like Chinese women. The trinkets and gewgaws frequently worn to church are very unbecoming. Bangs may do very well for ladies of high foreheads, but they give some a monkey-like appearance, which Mr. Darwin claimed to be characteristic of our remote ancestors. It is well that bangs have gone out of fashion. The tyranny of society causes some homes to give intoxicating wines to young men who have inherited tendencies to drink intoxicants. There is much harm frequently done at fashionable parties in this way. I knew of a case where the daughter of a wealthy church-member caused the preacher's son to get drunk. Let us rise above the tyranny of society, and be free men and women.

There can be no Scriptural home without piety and love of God. Such homes are the true protection of society, and the

hope of the world. The great problems of the age can never be solved without a full recognition of the divine character of the family. Its laws are laid down in the Bible, and are designed for perpetuity. No nation which ignores them can truly advance in civilization. As the highest development of the family idea is the relationship of Christ to the church, it is evident that the family can never solve its problems apart from Christianity.

Our Saviour fully recognized the sanctity of the home. Before his public ministry, Nazareth was his home, and after the beginning of his ministry Bethany was his temporary home. It was at this temporary home that he performed one of his most striking miracles. Although the Son of man frequently did not have a place to lay his head, when he was in Jerusalem, he found a loving home at Bethany. Christianity certainly presents the highest type of home life. A great philosopher says that they have no home in the east. This is true of all countries destitute of the light of the gospel.

Some of the best people in this world have been wanderers and fugitives. They have had no earthly home. Even the man who wrote "Sweet Home" never had a home. He would sometimes be on a street in a cold, wintry night, without a place to lay his head, and hear the people in their quiet homes sing his song. The song should of itself have given him a support, but the great man was not appreciated until after his death. The Americans would give liberally after his death for a monument; but when he was living there was no one to give John Howard Payne even an humble home.

To the careworn Christian, the heavenly Home, Sweet Home, will furnish a permanent abiding-place. There will be no disease, no death, to disturb its happiness. It will be a home exactly suited to all who reach that heavenly country. The capital city will have gates of pearl, walls of jasper, streets of gold, and under it will flow the river of life, on the banks of which will stand the tree of life, and its leaves will be for the healing of all nations. The throne of God will be in the center, and man will be an heir to the universal possessions of

his heavenly Father. The family idea there will reach absolute perfection. The mansions which Jesus is preparing are suited to all. They will be mansions of intellectual delight, and adapted to the highest intellectual development; they will be mansions of spotless purity, and suited to the sinless condition of man; they will be mansions of superlative bliss, for all in them will be perfectly happy. If some earthly possession were promised us, we would search diligently to know all about it. Let us try to know more about our eternal home.

We can be fully happy only when living in anticipation of our eternal home. In the early age of Christianity, take a man who lived for this world alone, and one who specially lived for the world to come, and mark the contrast. Nero wore the crown of universal dominion, and had all the wealth this world possessed, yet he was not happy. The roads in almost every country led to his capital, and the eyes of all the people were directed to him, yet he could not find peace in the world. He was at the head of that great empire whose conquering eagles had spread their golden wings in almost every country of the then civilized world. Distant kings asked the privilege of holding their crowns as tributary to his own; yet he was miserable, and ended his wretched career in suicide. How different it was with Paul the apostle, who died a martyr at Rome. He was perfectly happy, and ready to die at any time. He knew that the Lord had prepared for him an eternal home in the heavens, and that he would receive a crown far superior in splendor to the glittering diadem that bedecked the brow of the Roman emperor. When men live for eternity as well as time, as a great German has taught, then the great problems of life can be readily solved.

SECTION II.—THE EDUCATIONAL POSSIBILITIES OF THE HOME.

The Bible requires parents to educate their children. In Shakespeare there are no children mentioned, and I believe there is only one mother named, but in the Bible it is entirely different. God's book largely dwells upon the duties of the family. The Old Covenant was very specific on the educational

duties of parents. The New Testament also requires parents to teach their children. Professor Seeley claims that much harm has been done by parents entrusting to others that part of the child's education which they should perform themselves. There are some things which parents can teach children that can not be so well taught by others. I want to dwell here to considerable extent upon some subjects which parents should teach their children; and the investigation it would require would be of immense benefit to the parents as well as to the children. Of course, it is the duty of parents, as well as schoolteachers, to train the child physically, intellectually and morally. This is necessary not only for the good of the child, but also for the good of society. These subjects we have discussed elsewhere, and can not dwell upon them at this time. I want now to call especial attention to subjects which are largely neglected.

SELF-CONTROL.

There can be no true manhood or womanhood without self-control. In fact, it forms one distinguishing characteristic between man and the lower animals. The greatest men in history have been distinguished by the manly principle of self-control. Self-control greatly benefits our health. I once knew a woman who had been an invalid for years, and, for some reason, her husband went to parts unknown. Not long after, I found her working at a hotel, a well woman. An excellent lady, not long since, told me that responsibility had made a well woman of her.

(1) We should control our thoughts. Jesus of Nazareth went beyond all other teachers and lawgivers in the emphasis he placed upon the control of thought. It is evident that men can not become great thinkers unless they acquire the habit of controlling their thoughts. It must be remembered that thought is something more than day-dreaming, which is only the mind's acting at random. If this were thinking, in the proper sense of the word, then the idiot would be a thinker. A failure to properly control thought has been the ruin of many promising young persons. No thinking is really worthy of the name of thought if it is not under the control of the will. In learning how to

think we must learn how to control our thoughts. The first thing to be done is to place thought under control of the will. There has been much written about getting control of our animal passions; and many prayers have been offered for help to overcome the evil tendencies of human nature. When the mind is completely subservient to the will, there will not be much difficulty in governing the passions. It is the imagination, unrestrained, that kindles the fire of passion. Force the imagination, with powerful will force, to dwell upon only the pure, and there will be no difficulty in governing the passions.

Much emphasis must be placed upon a complete command of thought. In this we have the difference between the man intellectually weak and the one intellectually strong. The weak one lets his thoughts wander everywhere, but the strong one places them upon the great objects of his study. The difference between the savage man and the one civilized, is the fact that the civilized thinks and the savage does not think. When the savage can be induced to think, he soon reaches a state of civilization.

When the power of concentration has once been acquired, the next thing is to arrange and systematize thought. Concentration and system are certain to bring success to the thinker. The first can be acquired by watching every tendency of the mind to wander, and immediately check it. Constant care for a few years will thoroughly discipline the mind. System must be studied, and then thought will be directed towards a certain object. Systematic work is the only kind of work that will certainly bring success. In order to learn proper system, we should analyze some subject every day. Practice makes perfect in this kind of work as well as any other. As a man thinketh, so is he. This being true, we should be careful to control our thoughts. Every thought affects some part of our nature. If I am hungry and think of a good apple, it makes my mouth water. Evil thoughts must affect our nature for evil. Jesus went far beyond all other teachers in making man responsible for the thought as well as for the deed. If a man always thinks

right, he is certain always to speak right, and to do right. We must guard our thoughts, for our Saviour will judge us for them. It would be well for all social reformers to think more along this line.

(2) We should learn to control even our moods. In good moods persons feel like performing duty; in bad moods they feel like not performing it. Moods in life are more numerous than the moods of English verbs, which every student knows are sufficiently numerous. Moods are made scapegoats to bear away many personal misgivings. Many incivilities and gross improprieties are excused on the ground of moods. I have visited persons with whom it was a pleasure to associate one day, but a great trial to endure their company the next. How is it that a man can be a saint one day and a devil the next? It is explained on the ground of moods. Pope says, "Explain it as you will, woman is a contradiction still." If the poet had studied carefully the coarser sex, he would have found fully as great a contradiction. Sometimes men are pleasant; at other times they are as savage as Hottentots. I remember a merchant whom you might find pleasant if you entered his store in the morning; if you entered also in the evening, you might find his feelings bristling like the quills of a hedgehog. This man was an officer in the church.

Persons can learn to control their moods if they will. I know there are certain diseases which very much affect the sensibilities, and are doubtless the cause of moodiness on the part of some. These persons are to be pitied, provided they have not brought on the diseases by flagrant violations of the laws of nature. I believe that bile had much to do with originating the doctrine of total hereditary depravity—that it makes men sometimes feel that they have fallen from grace—that it actually makes men fall from grace. In all things we should be governed by principle, and not by feeling. We should do right, and let feeling take care of itself. I believe in a morality and religion of principle, not one of sentiment merely.

THE SECRET OF SUCCESS.

Parents should carefully teach their children how to make life a success. This subject is too much neglected, both in the family and the school.

It is not in mortals to command success;
But we'll do more, Sempronius—
We'll deserve it.

—*Addison.*

If mortals can not command success, they can, at least, so train their children that they will deserve it.

Success is one of the most expressive words in the English language. In comprehensiveness it has but few equals. Generation after generation ponders its meaning; but, alas! how few are the individuals who fully understand it. Seven is a perfect number in the Bible. If not a perfect number, it is, at least, a favorite one in the science of language. This is especially true with the English. Some of our most important words are spelled with seven letters. Liberty, freedom, bondage, slavery, contain each seven letters. There are seven letters in the word "success," and seven in its opposite—"failure."

(1) What is it to be successful in life? Some measure success by the amount of money acquired. This is a false measure. I remember a family which was envied on account of its great wealth. The head of that family largely controlled a county with his money. He made slaves of many of Caucasian descent. In a few years he committed suicide. All of his boys are dead, I believe; with the exception of one, they were killed. The girls made a mistake in marriage. Money was the ruin of that family instead of making it a success. Money is a good thing, properly controlled; but let it once take the reins into its own hands, and in a short time it will drive its steed into the great abyss.

There are those who identify success with worldly pleasures. They think that if they can have everything which the senses can enjoy, they have reached the summit of success. This was the doctrine of the Epicurean philosophy, which

mocked at the preaching of Paul. Moses refused these temporary pleasures for a substantial and enduring reward; and the wisest of men, who had enjoyed them to his satisfaction, pronounced them vanity and vexation of spirit.

There are still others, who think that earthly fame is success. They are the devotees of the god of ambition. The career of such is soon run. Their lives generally end in misery. Alexander, Hannibal, Cæsar and Napoleon are illustrations of this truth. Solomon's worldly fame was such that the Queen of Sheba lost her spirit in the contemplation of his glory. He pronounced this also vanity and vexation of spirit.

In order to properly understand what success in life is, it is necessary to study carefully man's true position in the universe, and the adaptation of the world and all that is in it to his wants. While happiness is not a synonym of success, it is a very important condition. Fear of God and obedience to his commandments are the true antecedents of success. Nothing will fully satisfy man's longings except the necessary development of the physical, intellectual, moral and religious elements of his nature.

What shall I do to be forever known?

Thy duty ever!

This did full many who sleep unknown,

Oh, never, never, never!

Think'st thou perchance that they remain unknown,

Whom thou knowest not?

By angel trumps in heaven their praise is blown,

Divine their lot!

—Schiller.

(2) How to be successful in life. Be careful in the selection of an occupation. God designs all persons for success and none for failure. Man is ever the cause of failure; God, never. If we will do that for which we are adapted, then we will be successful. I believe that every man who does not bow the knee to Venus, Bacchus, mammon or ambition can know that for which he is suited. Men fail because they try to be what God never intended them to be.

In every occupation competition is great, and success largely depends upon decision, prudence, activity and persistence. Carlyle truly says: "The race of life has become intense; the runners are treading upon each other's heels; woe be to him who stops to tie his shoe-strings." There are very many valuable lessons that parents should be able to teach their children on this subject. Ponder well the following lines of Schiller:

"What shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife;
Yea, with thy might.
Ere perfect scheme of action thou devise,
Will life be fled;
While he who ever acts as conscience cries,
Shall live, though dead."

POLITENESS.

If parents want their children to succeed in life, they must teach them politeness. Politeness is elegance of manners, and it has much more to do with success than many persons are disposed to think. It consists in being easy on one's self, and in making others comfortable. While the ceremonies of countries differ, politeness is everywhere the same. It can not be acquired by simply studying the works of etiquette; there must be genuine love of humanity on the part of persons who want to be truly polite. Some persons think they can become polite by always thinking of self. That can not be. Such persons usually become disgusting. Politeness does not consist in exalting self, but in loving others as self. Parents should study this subject carefully and not fail to teach their children their obligation to others. George Washington did not think it beneath his dignity to be polite to a colored man; but there are now young men and young women who will permit the negro to far surpass them in politeness.

As love covers many sins before God, so politeness hides many faults from the sight of men. The good manners of Charles James Fox saved him from personal reproach when

he had wasted all his property, and was, politically, the deadliest man in England. It is said that, during the days of slavery, two Abolition lecturers started out at the same time; the one a fiery young man, and the other a mild Quaker. The young man was mistreated in every village he visited; the Quaker was always treated with politeness. The young lecturer inquired of the Quaker the cause of this. The response was: "Thee says, 'If you do not do so and so, you shall be punished,' and I say, 'If you will do so and so, you shall not be punished.'" They both said the same thing; the difference was in the manner. The one manifested a malicious spirit, the other, a kindly feeling, towards his auditors. That kindly feeling you will find in the addresses and writings of the apostles.

Some nationalities are more polite than others. There is said to be a characteristic shyness about the Anglo-Saxon race unfavorable to good manners. Dr. Guthrie says: "Ask a man in Rome to show you the road, and he will politely do so; but ask any person in Scotland such a question, and he will tell you to follow your nose, and you will find it." He blames the higher classes in Scotland for the rudeness of the common people. The people are apt to follow the example of their teachers. In France the higher class is polite to the lower, and the result is that all are polite.

More attention should be paid to age in this country. There is an important work for parents along this line. The Chinese reverence the old, if they do make slaves of the young. In this country respect is shown young women, but not, generally, to the old that reverence which is due them.

Politeness has great influence, and it generally meets with a proper reward. It was largely by his charming manners that the Duke of Marlborough held together the members of the *great alliance* and accomplished his great design—the humiliation of Louis XIV. Many business men owe their success in life to courtesy. A Mr. Butler, of Providence, R. I., was so obliging as to reopen his store one night to accommodate a little girl who wanted a spool of thread. It is said that this gave

him a start, and he died a millionaire, after having given forty thousand dollars to an insane asylum through the agency of Miss Dix, whom he was too polite to refuse. An Englishman, by treating kindly a couple of old women, had bequeathed to him a large fortune. Professional men succeed much better by being polite. I have sometimes been disgusted with the intentional oddities of ministers of the gospel. A man of God should not make himself boorish. Such preachers may be good men, but it is sometimes difficult to find the kernel in such hard shells.

BUSINESS AND RELIGION.

All Christian parents should study the relation of business to religion, and teach the same to their children. The supposed conflict between religion and business has led to two very dangerous extremes. On the one hand, devout persons, deeply impressed with the reality of the future and the importance of preparation for it, have been influenced to abandon society, and seek a home in the solitude of the hermit's retreat. It is supposed that the affections, in this way, can be drawn from the world, and love cultivated in the human heart. If this were true, the importance of the future state would demand a hermit's life at the hands of all. This, of course, would reduce the whole thing to an absurdity. Not even the hermit himself would advocate such a life for all. We are satisfied that the Christianity of the Bible forbids the life of solitude, which prevents the performance of those duties which man owes to society. While in the world, we must do good to the world, and not live for self alone. In fact, it is difficult to study man apart from his relationship to society.

The other tendency has also been productive of much evil. It is supposed that religion and business are in direct opposition to each other, and that a man can not attend properly to business and at the same time be religious. The consequence is, the business man gives but little attention to religion, and the religious man considers it inconsistent with his profession to give much attention to business. All this is wrong; business

and religion do not at all conflict. The planets in the heavens have a twofold motion—the one around the sun and the other upon their own axis. These motions are carried on simultaneously, and in perfect harmony. The same can be said of man's twofold activities; the one can revolve around a heavenly center, and the other around an earthly center, and no conflict between them. He can fulfill his religious duties, and, at the same time, attend to the business obligations of life.

Paul insisted upon harmony between business and religion. "Not slothful in business; fervent in spirit; serving the Lord." It is wrong for a man to be slothful in business; for a lazy man can not be a Christian. This is the doctrine of Paul. Man is intended by the Creator for infinite good, and this can only be found by perseverance and industry. While diligent in business, fervency of spirit must not be neglected. To express it in other words, we must serve God in business.

In religion, we have both science and art. In the theory of religion there is science, and in its practice there is art. Its science blends with proper theory in all the avocations of life, and its art assists in performing all the duties of life. As is oil to machinery, so is true religion to the machinery of human activity. The prospects of something better encourages man in the most irksome toils; so the promises which the gospel vouchsafes to man encourage him amid the sorest trials and afflictions of life. What cares man for trial, persecution, and even death itself, when he knows that beyond this transitory world he will wear an immortal crown?

There are other subjects upon which I would like to dwell in this section, but space forbids. I am satisfied that the influence of the home in solving the great problems of the age has not been sufficiently emphasized. The home is one of Jehovah's earliest institutions, and it is yet most potent for either good or bad. Make the homes of the land just what the Bible teaches they should be, and they will become very powerful instruments in advancing the highest civilization. The home, the church and the state are a divine trinity through which the greatest social problems of the age are to be solved.

SECTION III.—THE HOME AND SOCIAL PROBLEMS.

There is no other religion so old as that of the family. The effort of the Roman priesthood to supersede that of the father is certainly great presumption. For old bachelors to pry into the secrets of families, and try to direct others in duties they have renounced for themselves, is quite ridiculous. The Reformers established family worship, and fully recognized the priesthood of the father. They took great interest in the study of patriarchal life, and did much towards the elevation of the family. From the standpoint of sociology alone, the Book of Genesis is of great interest. Instead of interfering with the religion of the family, there are certain duties which the church owes the family. (1) The church should teach the importance of family religion. If it would be more faithful in this respect, it would have fewer apostles. (2) The pulpit should wage an unceasing war against those institutions which destroy the true sanctity of the family. It should not to any extent tolerate those houses of iniquity in our cities, which are the principal cause of so many old bachelors.

Infidel socialism is a great foe to the home. It has tended to secularize marriage, and facilitate divorce. Christianity permits divorce only for adultery, but the secularist insists upon divorce at the option of the parties. The secularist has substituted contract for moral law, and claims that the contract should be dissolved when the parties desire it. Even Spencer and Mill take this position. Mr. J. S. Mill speaks of marriage as "the only actual bondage known to our law." Alexander Von Humboldt says: "I regard marriage as a sin, and the propagation of children as a crime. It is my conviction, also, that he is a fool, and still more a sinner, who takes upon himself the yoke of marriage." These writers are constantly quoted by infidel socialists. While all secularists are not socialists, secularism has certainly been a great support to infidel socialism.

These atheistic socialists deify either the individual or the state, and whichever position taken, there is an effort to crush out family life. Robert Owen denounced marriage as one of

the greatest curses of modern society. The infidel part of German socialists are either in favor of abolishing the marriage tie, or leaving it entirely to the whims of the contracting parties. No thoughtful person can, for a moment, question the fact that this class of socialists are the greatest enemies modern society has to encounter. They are greatly in the way of true progress on the part of the working classes.

There can be no question that the solution of some of our most difficult social problems largely depends upon the family. The learned Dr. Hodge, in his "Outlines of Theology," uses these weighty words: "As the social organization is founded on the distinction of the sexes, and as the well-being of the state and the purity and prosperity of the church rest on the sanctity of the family relation, it is of the last importance that the normal or divinely constituted relation of the sexes be preserved in its integrity." In Volume II. of Kent's Commentaries, we have the following: "The primary and most important of the domestic relations is that of husband and wife. It has its foundation in nature, and is the only lawful relation by which Providence has permitted the continuance of the human race. In every age it has had a propitious influence on the moral improvement and happiness of mankind. It is one of the chief foundations of social order. We may justly place to the credit of the institution of marriage a great share of the blessings which flow from refinement of manners, the education of children, the sense of justice, and the cultivation of the liberal arts." If these reckless infidels could be induced to study the language of the great law chancellor, there might be some possibility of their enlightenment. What they need is the dissemination among them of a little more intelligence. They, doubtless, need also a good deal more conscience.

Infidel socialism is wrong in its positions that the individual is the unit of society, and that the state created the family. It is not the individual, but the family, that is the unit of society. There must be citizens in order to have a state, and there must be families in order to have citizens. It is evident, therefore, that the family antedated the state. The student of history

also knows that this is a fact. Considering the dependence of the state upon the family, there are certain duties to the family incumbent upon the state: (1) The state should see that all children have educational advantages. If parents refuse to educate their children, the state certainly has a right to interfere. (2) The state should abolish all those institutions of iniquity that are so destructive to the well-being of the family.

We will close this chapter in the following language of Dr. De Pressense: "It is only in man that this purification takes place, and that the feeling of love, blended in its first manifestations with instinct, more and more rises above it and assumes a character of nobleness and sympathy, which makes the union of soul predominate, though it does not cancel the attraction of beauty and its supreme charm. Modesty in the sexual relations, of which the animal knows nothing, makes us reticent of the outward signs of love. Human love begins with the enchantment of the eyes, but it is only worthy of itself when it has realized its ideal, the true harmony of souls. It is absolutely free in its manifestations. Hence it can be false to itself, and draggle itself in the mire of sensual indulgence, where it is identified with the animal instinct; but when it fulfills its true mission, when it is manifested as the very flower of a nature in which the moral was meant to predominate, it tends to blend in one, not simply two organisms, but two individuals, who know how to combine respect with tenderness."

CHAPTER VIII.

THE CRIME PROBLEM.

INTRODUCTION.

The word "crime" is derived from the Greek *krino*, which means to judge. The Latin *cerno* means the same thing. Blackstone says: "A crime or misdemeanor is an act committed or omitted in violation of public law."

Dr. Lewis, the originator of the Woman's Crusade, makes rather an ingenious distinction between vice and crime. His opposition to Prohibition causes him to take positions which are not in harmony with the science of law. He claims that an act, in order to constitute a crime, must be committed with evil intent, and without the consent of the victim. Without these elements, they may be vices; but, according to his reasoning, they can not be crimes. While crimes should be punished by law, he insists that vices should be treated only by reason and persuasion.

There can be no arbitrary distinction between vice and crime. That which was not looked upon even as a vice fifty years ago, may now be considered a crime, and it may be prohibited by law. As public opinion becomes better educated, the law must become more rigid against evil-doers. Dr. Lewis defines vice as harm done to self in a mistaken pursuit of happiness. Then, the young man who broke his nose on his return from a visit to his intended was guilty of vice. We prefer Worcester's definition, that vice is a violation of the moral law. Webster says that vice is "a moral fault or failing, especially in moral conduct or habit." Webster defines crime as "any violation of law, either human or divine." Dr. Lewis says: "A crime is a harm done to another with malice prepense, and without the consent of the victim." If a mule throws a man and breaks his arm, and a doctor is called in to set it; if he makes a mistake and his patient is injured (whatever his intentions may have been), he can be prosecuted for malpractice. If an

act is committed with the consent of the victim, then, according to Dr. Lewis, it is not a crime. Suppose a man, tired of life, asks you to shoot him, would it be a crime to do so? It certainly would not be wise to act upon this principle. The vile seducer, who ruins his victim, is not, according to this doctrine, a criminal. According to this principle, we would have to blot from the list of crimes and the domain of law, prostitution, adultery, gambling. The seducer and gambler would be left to practice their base vices upon all whose consent they could obtain. It must be admitted that such is too much a fact, even in the light of the twentieth-century civilization.

SECTION I.—THE CAUSES OF CRIME.

1. Heredity we will consider as the first cause of crime. Plato, in his "Phædrus," represents man as standing in a winged chariot, driving a white and black steed. The white represents the moral elements in man's nature, and the black represents the evil elements. Man thus stands between the sensual and spiritual worlds, and he may go in either direction. The laws of heredity are worthy of careful study, for they may lead to either life or death. Scientists have presented us the following divisions: Premartial heredity, prenatal, direct, reversional, collateral, co-equal and initial. These are the general divisions, but others might be found. The fact is that heredity is poorly understood, even at the present time. It is a wonderful force for either the advancement or the degradation of the race. Moses was right when he taught that the iniquity of the fathers is visited upon the children, even to the third and fourth generations. If heredity can be employed in the direction of wrong, it can also be employed in the direction of right. If the iniquity of the fathers can be visited upon the children, their virtues can also be visited.

Neibuhr, the historian, declares that aristocratic families which feel impelled to intermarry, frequently fall into dementia and imbecility. I have for years studied what are called freaks in nature, and as a rule I am convinced that violated law on the part of ancestors will account for much. I once saw

a young man who appeared always to be drunk. He was, of course, imbecile. By careful inquiry I learned that his father and mother were both drunkards. If sin itself can not be transmitted, a tendency to sin certainly can. If disease can not be transmitted, a fearful tendency to it is certainly transmitted. I have heard Oliver Wendell Holmes lecture at the Harvard Medical College. This question was once asked him: "Can not most diseases be cured if the physician is called early enough?" "Yes," said he, "but early enough would sometimes be two or three hundred years before the person is born."

When the father of Nero was congratulated upon the birth of his son, he replied: "Nothing good can come of me and Agrippina." The father was certainly right, for Nero only brought evil to the state. He was much like his mother, and was guilty of her death. Some historians claim that Nero was insane, and not responsible. I do not think this. If he had embraced Christianity, instead of opposing it, it would have lifted him to a higher plane. Christianity will make a bad man good, and this shows its superiority as a moral force to anything else in this world. Mr. Spurgeon was right in the last address he ever delivered, when he declared that faith in Christ is the only salvation there is for the nineteenth century. Mrs. Lowber recently sowed some flower seed in a box of earth, and placed it near a kitchen window. It is interesting to observe how the little plants, as they come up, bend toward the light. If the nineteenth century, before its close, had fully bent towards the light of the Sun of righteousness, the millennium would have begun with the twentieth century.

2. Environment has much to do with crime. If the children of criminals can be placed under moral influence, they may become useful men and women. If they are brought up by criminals, how can we expect them to be anything less than criminals? Early impressions are among the most lasting, and if children are brought up by thieves, they are very apt to become thieves. In fact, some children are forced into vicious habits. We read in the papers of very young criminals. It may be that the children are forced into criminality. I visited

a jail not long since where two little boys were with the other criminals. There was good enough left in some of the prisoners to see how improper was this, and they were trying to teach the little boys.

3. Idleness is a fearful cause of crime. God intends all men to be active, and idleness is a direct violation of the Creator's command. If man is not employed in the service of God, he will be employed in the service of the devil. What a great mistake parents make when they do everything themselves, and leave nothing for their children to do. Idleness is one special cause why so many boys brought up in town or city become prodigals. If I had the space, I could describe a number that have been thus ruined. I now think of one who became a drunkard, and broke the heart of a faithful wife; of one who became a forger, and was sent to the penitentiary; of another who became a reckless gambler; and still of another who became a murderer, and was finally killed himself. Alexander was fearful lest his father would conquer the world, and not leave anything for him to do. It will be well for all parents to leave enough for their children to do.

4. The liquor traffic is a fearful cause of crime. Some claim that alcohol stimulates man's criminal nature, and others that it depresses the spiritual nature. The facts are that it really does both. That which destroys man's moral equilibrium will necessarily lead to crime. Consider the following facts: (1) Drunkenness leads to idleness, which we have already shown is productive of crime. (2) It tempts to lust and robbery by placing its victim into the hands of that class of persons. (3) It makes its victims reckless, and ready for almost any misdemeanor. (4) It stimulates combativeness, and prepares its votaries for murder. (5) It is the life of the gambling-house and brothel, which are the hotbeds of crime. (6) Intoxicating liquors excite all the evil passions, and the liquor traffic thus becomes the ally of all kinds of crime. (7) Drunkenness itself is a crime. The law of God and man condemns drunkenness.

Sir Matthew Hale, Chief Justice of England in 1670, says: "I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other enormities that have happened in that time, were divided into five parts, four of them have been the issues and products of excessive drinking—of tavern or ale-house drinking." Mr. Gladstone in our day used fully as strong language as did Chief-Justice Hale in the seventeenth century. We could quote equally as good authority in America. I have examined the best authorities on the subject, and I find that those who have a right to know make the use of alcoholic drinks the universal ally of crime. If it were not for alcoholic drinks, crimes would be diminished at least three-fourths.

5. Pleasure-worship is a cause of crime. The Bible plainly teaches that sin has its pleasures, and sin is almost identical with crime. In fact, it is the violation of a higher law. There can be no question that pleasure-worshippers are the corrupters of the young. The theater generally requires the saloon for its support, and theatrical managers are nearly always in favor of the saloon. Not long since the manager of a popular theater advocated open saloons on Sunday, and insisted that the city in which he lived was becoming too religious.

Says one: "How can we know when amusements are wrong?" I answer: (1) An amusement is wrong when it has an unhealthy reaction. If it makes you nervous, so that you can not sleep, you had better leave it alone. A wild horse needs a good rider; and those devoted to amusement are usually of an exuberant nature, which needs restraint. (2) An amusement is wrong which leads to extravagance. The Cincinnati *Commercial Tribune* speaks of a charity ball in that city which cost each of the gentlemen present thirty-two dollars. Of course, young men getting only fifty and sixty dollars per month can not remain honest and attend such balls. (3) An amusement is wrong which tends to become the chief object of life. Life is real, and God intends each individual for a noble purpose. There are amusements which may be of benefit. Man

certainly needs recreation. But if he lives for no higher purpose than to be amused, life with him will be a failure.

Mr. Chauncey Depew declares that gambling is one of the greatest evils of the day. These are his words: "Public life is becoming honest year by year, and there seems to be only one vice that is increasing, and this contaminates the whole. This vice is growing with tremendous rapidity all over the earth, and especially among civilized nations. This vice is gambling." Christian people should take a lesson from this, and quit card-playing, for it as certainly leads to gambling as moderate drinking leads to drunkenness. Too many professed Christians play euchre. It is rightly named progressive euchre, for it progresses into the gambling-den.

Mental dissipation is one of the greatest evils of our day. In the October *Chautauquan* of 1891 there is an interesting article on the "Theory of Fiction-making." It clearly shows that all the great writers of the past were romancers, and that the realists directly tend to sensualism. It also shows the sensualistic tendency of the young at the present time. There can be no question that much of the literature of the present day has a dangerous tendency. There ought to be in each city, as there was in the days of Paul, a great bonfire in which many of the books and papers of our day should be destroyed. While the printing-press is a great agent for good, it is also a great agent for evil. All literature that corrupts the young should certainly be destroyed. The publishers of impure literature have the catalogues of nearly all the leading educational institutions of the country, and in every way possible circulate their vile literature. Anthony Comstock, of New York, has done some grand work against these corrupters of the young. He is truly a reformer, and I have enjoyed his articles in *Our Day*. I hope that all lovers of morality and purity will unite their efforts in banishing infamous literature from the rising generation.

6. Mammonism leads to crime. Jesus condemned the worship of mammon in unsparing terms, and declared that no one who placed his trust in uncertain riches could enter the king-

dom of God. This evidently will exclude many of our day. Paul was right in his position that the love of money is a root of all evil. Money is usually connected with almost every character of crime.

Mammon-worshipers frequently acquire their money by dishonest means. In fact, the mammoth fortunes that are heaped up at the present day are usually acquired by dishonest means. Chauncey Depew says: "We now bet on everything. We put up money on stocks, upon food products, and upon everything that enters into our markets. We create artificial conditions, and bet upon them. We do the same with real estate, and we now bet in a different way upon our amusements. Our baseball system has become a lottery, and betting grows in these respects, and on races and at cards all over the world. The telegraph enables us to carry the betting-stands of the Jerome Park track to San Francisco, and there is a crowd around the blackboard in every city betting on the races. In clubs and private houses, more in the Old World than here, games of chance of every kind, with wagers upon results, are becoming as common as daily dinners, and you will find a Monte Carlo going on privately at every one of the great watering-places of Europe. The condition of the public sentiment on this subject is illustrated by the conversation I had, while abroad this summer, with a lady widely known for her charities and the support she gives both personally and financially to all religious and benevolent work. It was a large company, and the conversation had turned upon what were good investments, whereupon this lady said that the best thing she had were some shares in a gambling-house at Monte Carlo. She said these paid her 25 per cent., and advised her friends to invest in them, as, even at the high rate the stock was then selling, it would pay 12 per cent net, and that "was better than the best Americans."

Mammon-worshipers are very apt to ruin their children. They, as a great writer says, "lay up ruin for their heirs." They save everything except their souls and their children. The worst criminals I have ever known were the children of

the rich. They were guilty of almost every crime in the whole catalogue of crimes. The love of money is truly a root of all evil.

Mammonism is one great cause of pauperism, which also causes crime. The pauper loses all independence and self-respect, which are so essential to manliness. Homer thus speaks of the slave:

"Whatever day

Makes man a slave, takes half his worth away."

Pauperism takes not only half, but all, man's worth away. He is a burden and disgrace to the community, and is in great danger of becoming a criminal, if he is not in fact already one. The *North American Review*, April, 1875, describes a criminal pauper by the name of Margaret, who lived in Ulster County, N. Y., in 1790. The *Review* says: "She and her two sisters have begotten generations of paupers and criminals to such an extent that the total number now known, mainly from Margaret—convicts, paupers, criminals, beggars and vagrants, including the living and dead—is 623. This mother of criminals cost the county hundreds of thousands of dollars."

7. Infidelity is another great cause of crime. Some persons will question the correctness of this position; but I have made a special study of the history of infidelity, and I know I am correct. The most thoughtful men of the past have concluded that no state can prosper which is thoroughly infidel. Read Carlyle's "French Revolution," and you will learn much of the relationship of infidelity to crime. It seems that there was nothing diabolical that those infidel demons incarnate could not invent. The state was rapidly drifting to destruction, and, as a matter of self-preservation, had to repudiate those infidel principles which it had adopted.

Mr. Greenleaf, the great writer on evidence, claims that an atheist is not a competent witness in a court of justice, for there is nothing to bind his conscience. Civilization can not advance unless the conscience of the individual and the nation is properly developed. A pure religion is absolutely essential to this development. Veneration, spirituality and conscientious-

ness point to a supreme guide, and it is only the Ruler of this universe who can properly guide them. The Christianity of the Bible is exactly suited to this purpose, for it teaches our duty to both God and man. If all men could be brought up to the Christian standard, then society would reach perfection. We would have no crime if all men loved God with their whole hearts and their neighbors as themselves.

SECTION II.—THE REMEDIES FOR CRIME.

1. All criminals should be separated from society. The Jewish law required lepers to be thus separated; and equally as strict a law should be applied to modern lepers. There is a book on what is called the Jukes family, and it is claimed in this work that this family alone has cost the State of New York one million and a half of dollars. If the mother of these criminals had been separated from society, what a blessing it would have been to the people of New York. Many have heard of Maria, the mother of criminals, and all thoughtful persons must agree that such persons as Maria should be entirely separated from society. Says one, "Would not this interfere with personal rights?" Law is certainly intended to prevent crime: and it should adopt the best and most humane methods in accomplishing this. Maria was a curse to her posterity as well as to society. No one has the right to be a criminal, and society should protect itself against the workers of iniquity.

It is said that a military officer, on leaving his niece, kissed her. There was a sore on her lips, and she was soon affected by a leprous disease. It was caused by moral leprosy on the part of the uncle. What should be done with such lepers? Society will never be protected as it should until the laws of leprosy are enforced against all such criminals. The young lady mentioned is not the only one who has been killed by a kiss.

2. There should be reformatory prisons in every county. In fact, all prisons should be of this character; and all criminals, whose punishment is not more severe, should be kept

there until there is positive evidence of reformation on their part. The prisoners should receive moral instruction daily, and it is evident that many of them could be entirely reformed. The way in which many prisons are kept only tends to harden the hearts of the prisoners, and to make them still greater criminals when they have served their time out.

There is no good reason why the state should appropriate all that the prisoner earns. It is the duty of the state to protect the property as well as the lives of the people; and when it fails to do this, it should be held responsible. The state should only appropriate enough of the prisoner's earnings to pay expense; the rest should go to the injured party until complete restoration is made, and then it should go to the prisoner's family. The question of compensation I consider very important; for the people pay their taxes, and they have a right to complete protection. Besides, it would have a good influence upon the prisoner. When I was president of an institution, we had many complaints come in from a neighbor in reference to certain young men who had been disturbing his poultry. I learned of some chickens they had taken, and required them to go to him and make complete restoration. The young men and our neighbor became the best of friends.

3. There should be universal education. Our public school system is evidently the best in the world; and no one can oppose it and be a true friend to the American republic. If it were not for our school system, ignorance and immorality would very rapidly overrun the country. America could not assimilate the masses of foreigners constantly pouring into the country if the children of the masses were not educated by the state. It is certainly the duty of the state to take the children away from the drunken and vicious, and educate them for life's great mission. It is a disgrace to any nation to permit thousands of children to grow up in a gross and shameful degradation. It is better for the state to educate children than to be compelled to execute men and women. The province of Wittenberg, Germany, has, for more than a century, required all parents to send their boys to school from eight to eigh-

teen years of age, and girls from eight to sixteen. It is said that there is seldom a murder in that province.

There ought to be some additions to our public schools to more perfectly accommodate the laboring classes. Some can only attend school two or three hours per day. There should be courses laid down to accommodate these. Night schools might be made very beneficial. There ought also to be a public library and lecture hall in every town and city. The young should be supplied with proper literature; for the mind needs its food as well as does the body. Moral lectures should be delivered one or two nights in every week. While the people should have an opportunity to pay the lecturer, there should be no admission fee. There is evidently much improvement to be made in the educational line, even in America.

4. The saloon should be abolished. While our schools and churches are educating the people in virtue, the saloons are educating them in vice. There are about five saloons to each schoolhouse, and they very largely counteract the good our educational institutions are accomplishing.

As the saloon is the cause of at least three-fourths of the crimes committed, it certainly should be abolished. Victor Hugo, in his "History of the Crimes of Louis Napoleon," clearly shows that this traitor to his country could not have induced the soldiery to fire upon the people, if he had not intoxicated them with brandy. The abolition of the liquor traffic would be one of the greatest preventives of crime.

5. The state should prohibit every institution that leads to crime. I will only speak here of the crime of licentiousness. It is one of the most dangerous to the true interest of society. The Jewish law condemned the adulterer and adulteress to be stoned to death. Jesus considered the crime so great that it is the only one he mentions as severing the marriage bond. The strange woman promises her victims much, but leaves them with a most loathsome experience. Her house is the way to hell. Read the Book of Proverbs, and you will find a graphic description of her true character. Some writers so cover up the crime with the graces of belles-lettres, that their readers

are not able to see it in all its repulsiveness. Lord Byron, in "Don Juan," almost makes the crime attractive; and the same thing can be said of many recent writers. There is now a dangerous tendency to realism in fiction; and many of the heroes are lovers of other men's wives, and many of the heroines are lovers of other women's husbands. The press is, in many respects, a fearful ally of crime.

It is disgraceful to a Christian civilization for brothels to be licensed or even tolerated. I have heard respectable persons argue that it is a necessity. The arguments used in favor of the brothel can be used in favor of gambling-dens, or other institutions of iniquity. As a matter of fact, all persons who violate the laws of chastity should be placed in a reformatory prison until there is evidence of complete reformation on their part. The brothel is a nuisance, a crime against society, and it should be strictly prohibited. It tempts the young to crime; it vitiates human stock; and the state, which is designed for the protection of society, should entirely suppress it. No adulterer or adulteress should run loose in society. They are far more dangerous than catamounts or mad dogs.

6. Criminals should be promptly punished. In modern as well as in ancient times some very trivial offenses have been punished by death. It is not surprising that the moral consciousness of the people has revolted against this. Excessive punishment tends to reaction, which leads to laxity. The certainty of punishment is much more potential against crime than the severity of punishment.

If criminals are not punished, mob law is the result. This shows that man's moral nature demands a just punishment for crime. I do not mean that mobs are just, but they result from a perversion of justice. The relatives and friends of criminals, as a rule, do everything they can to let them loose upon society. Even the church has at times protected them. Vat-tel, in his "Law of Nations," says: "History offers us a thousand examples of bishops who remained unpunished, or were but slightly chastised, for crimes for which nobles of the highest rank forfeited their lives. John de Braganze justly in-

inflicted the penalty of death on those noblemen who had conspired his destruction; but he did not dare to put to death the Archbishop of Braga, the author of the detestable plot." Vattel certainly shows that the Church of Rome did some very naughty things during the thirteenth and fourteenth centuries, and that the priesthood was protected in these crimes by the authority of the Roman See. It is not surprising that the people revolted against the authority of the Church of Rome.

While all criminals should certainly be separated from society, I do not believe it is right to put men to death upon circumstantial evidence alone. It is evident, upon the best authority, that many innocent persons have been executed. This, doubtless, was the main reason why General Lafayette, Victor Hugo, and many other eminent reformers, have been opposed to capital punishment.

The word "capital" is derived from the Latin *caput*, the head; and is so named because capital punishment was originally inflicted by decapitation. Such punishment should only be inflicted upon the worst of criminals. In the confession of John A. Murrel, the notorious robber and murderer, we find an account of the murder of a poor wood-chopper. Murrel asked the poor man to give up his money; and on being informed that he had none and had a wife and eight children to support, told the wood-chopper that he had only five minutes in which to live. The poor man fell on his knees, and prayed even for his murderer; but Murrel was true to his word, and shot him after telling him that so poor a wretch should not live. Can any one question the right of the state to execute such an outlaw? He had filled his cup of iniquity, and was not worthy to live. I once thought that it might be well to abolish capital punishment; but upon more careful investigation I am satisfied that Nature and Revelation require it in certain cases. Read the following: "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man" (Gen. ix. 6).

The great object of civil government is the maintenance of justice among men. Its office is to make and execute right-

eous laws. God never intended man to live alone, but constituted him for society. Civil society is, therefore, an institution of God, and of divine origin. As society is of divine origin, government, which is the outgrowth of society, is also of divine origin. "The powers that be," that is, the legitimate powers of government, "are ordained of God" (Rom. xiii. 1). The demands of law and justice must not be disregarded by any government, or the result will be anarchy. Brutus understood this when he executed his own son for violating the laws of Rome. The transgressor must be punished, or lawlessness will prevail and society suffer.

Murder is the blackest and most heinous of crimes. "Thou shalt not kill," is the language of the Sixth Commandment. The meaning is, thou shalt do no murder. Blood may be shed in the following cases, and the person be innocent: (1) In a case of accident where there is no intention to shed blood; (2) in a clear case of self-defense; (3) in a just and lawful war where defense is necessary against an unjust invasion; (4) in the execution of justice, where the officer has lawful power to put capital offenders to death. The officer is simply doing his duty. The reason why murder is such a terrible crime, is the fact that man was made in the image of God. The murderer not only sheds man's blood, but also stabs God, in whose image man was made. The murderer has shed man's blood, and by man shall his blood be shed. In Deut. xix. 21 we have this language: "Thine eye shall not pity, but life shall go for life." We find in Num. xxxv. 31-34 language still more definite: "Moreover ye shall take no satisfaction for the life of the murderer, who is guilty of death; but he shall be surely put to death." Blood pollutes the land, and the inspired writer states: "The land can not be cleansed of the blood that is shed therein, but by the blood of him that shed it." We read of shocking murders almost every day in our papers; and our juries are less severe on them than they are on petty thieves. We are now having much mob law, and this is the cause of it. Even murderers, when they confess their crimes, consent to the justice of capital punishment. A few years ago I went on the

gallows with a murderer. He told me that he ought to die for his crime. Capital punishment is in harmony with Matt. v. 39, which forbids private revenge, but not public punishment for crime. We have no right to take our causes into our own hands, for vengeance belongs to God (Heb. x. 30). Civil government is God's agent in executing vengeance against those that shed man's blood.

7. The application of Christian principles to society will do more than anything else to stop crime. This is fully illustrated in the triumphs of Christianity over the Roman Empire. Paul gives a proper description of the condition of heathen society. It seems that even the Roman people had been set on fire of hell, and sought only sensual gratification. Mr. Lecky speaks of the pages of Suetonius as remaining "an eternal witness of the abysses of depravity, the hideous and intolerable cruelty, the hitherto unimagined extravagances of nameless lust, that were then manifested on the Palatine." Renan uses language almost as strong. Matthew Arnold truly speaks in the following lines:

"On that hard pagan world, disgust
And secret loathing fell;
Deep weariness, and sated lust,
Made human life a hell!"

Christianity triumphed over all these evils and regenerated society. Why is this? We will let Mr. Lecky answer, for he is not supposed to be too favorable, at least to historical Christianity. These are his words: "It united with its distinctive teaching a pure and noble system of ethics, and proved itself capable of realizing in its action."

Christianity teaches that God is the Father of all races; and this doctrine has done much to advance the cause of civilization. It should be made the fundamental principle of all international law. The doctrine of the Fatherhood of God binds the conscience of man, and it makes him feel responsible for his acts. The counterpart of the above is the doctrine that all men are brothers. In this Christianity rose far above the eth-

nic religions of the world. No man who accepts with his whole heart the principles of Christianity can be guilty of any crime. If Christianity was universally triumphant, crime would be known no more. All persons interested in the elevation of society must, then, be interested in the spread of Christianity.

If even one city in our country could be induced to carry out fully the principles of Christianity, what a wonderful light indeed it would be in this dark world. There would be no drunkenness; for no drunkard can enter into the kingdom of God. There would be no murder; for a murderer can not enter God's kingdom. There would be no mammonism; for the man who trusts in uncertain riches can no more enter into God's kingdom than a camel can go through the eye of a needle. There would be no stealing, for the Bible teaches the one who has been a thief to steal no more. There would be no brothels; for fornication and adultery are severely condemned in God's word. In fact, all vices and crimes would be abolished, and society would soon reach perfection.

CHAPTER IX.

THE PROBLEMS OF THE CHURCH.

It is certainly a fact that the church does not reach the masses as it should. The lower classes in our large cities, as a rule, have no sympathy with the church. They look upon it as a kind of clubhouse for the rich man, and do not consider themselves even privileged to attend. This is not as it was in the first century, for Christianity had a special message for the poor. Christ came to preach the gospel to the poor, and the apostles fully carried out his commission in that respect.

The church must bring itself again into sympathy with the people. In comparing the great cities of Christendom, it is a sad fact for our civilization that the greatest centers have very inadequate church accommodations for the people. Berlin, the Athens of modern times, has but about one hundred places of worship for more than a million people. These also include Jewish synagogues. When we consider the inactivity of the German church, it is not surprising that there is so much infidel socialism in Germany. London has more than five millions of inhabitants, and only about sixteen hundred churches to accommodate this vast multitude. If things continue this way, there will in another century be many more than a submerged tenth.

It must be admitted that even in this country there are very scant church accommodations in the great centers of influence. It is claimed that even the churches we have can not be filled. It is certainly not because there are not people with which to fill them. It grows out of the hostility of the masses towards the church. The church is partly to blame for this, and much of it also grows out of social environment. Whatever the cause may be, it must be remedied, or our civilization is in danger.

The church can not fulfill its mission unless it reaches the poor. There is a tendency in this country to move the churches from the centers of the cities, where the poor live, to the suburban homes of the rich. This leaves the poor without church privileges. Some think the remedy for this is to build cheap chapels for the poor. This is not in harmony with the principles of Christianity, which make no distinction between rich and poor. All are one in Christ, and such distinctions only tend to alienate the people more and more from the church. Let suitable and convenient houses of worship be built for all classes to worship together. When a man becomes a Mohammedan, no difference how poor he is, all other Mohammedans receive him as a brother, and how much more so should this be with the followers of Christ!

There is a great responsibility resting upon the American church. Foreigners and their children constitute more than one-third of our inhabitants. As these foreigners usually go to cities, our cities soon come largely under foreign control. Eighty per cent. of the population of New York City is either foreign-born, or children of foreign-born parents. In Chicago the per cent. is even larger. What, then, can the American church do for these foreigners? It is certainly a fact that many of these foreigners have a special antagonism towards Christianity. It may be a Herculean task, but these people must be converted. Our forefathers were once savages, and Christianity subdued their ferocious nature and gave us modern civilization. It may be well for the state, in certain cases, to restrict emigration; but the mission of the church is to convert all. Christianity makes all men brothers, no difference what may be the race or nationality.

“Turn, turn, my wheel! The human race,
Of every tongue, of every place,
Caucasian, Coptic or Malay,
All that inhabit this great earth,
Whatever be their rank or worth,
Are kindred and allied by birth,
And made of the same clay.”

SECTION I.—THE CHURCH AND THE INDIVIDUAL.

In a past age, individualism was carried too far; and the relation of the individual to society was poorly understood. In fact, the greatest lawyers and statesmen were delighted to speak of the *social compact*, and the sacrifices the individual had to make for society. There never was a greater fiction than this *social compact*. A man is born in society, and his duties to society are as natural as his duties to himself. In fact, man is a social being, and can only accomplish his mission in connection with society. Those who talk about a conflict between individualism and socialism have certainly given but little attention to the problem. The great social conflicts of the present age can never be settled except by a proper recognition of the individual and his obligations to society. While the pendulum once swang too far in the direction of individualism, there is now great danger of its swinging too far in the direction of socialism. I believe in a true socialism, as I do in a true individualism; but infidel socialism only brings ruin to society. As extreme individualism led to infidelity, so extreme socialism leads in the same direction. We should be careful to avoid extremes.

Society is made up of individuals; so it can only be regenerated by the regeneration of the individual. That is exactly the method of Christianity in uplifting humanity. While it has a golden chain extending from heaven to earth, and golden cords extending from this chain to all the nations, it has, also, golden threads extending to every human being. Christ commissioned the apostles to preach the gospel to every human being. The nations can only be converted to Christ as the individuals of these nations are converted. The church, then, can never be divorced from true individualism. Its appeals must always be directly to the individual.

This might be suggestive to many social reformers; for they try to regenerate society without regenerating the individual. I believe in the state's doing all it can to counteract pauperism, and to promote a more just distribution of wealth;

but state-help can never supersede the necessity of self-help. Paul's position that the individual should not eat unless he would work, is correct. Idleness is a crime against society; and those who will not embrace the opportunities offered them to provide for their own households, are worse than infidels. It is perfectly useless to talk about elevating society without elevating the individual. If all are properly taught how to make a success of life, the inequalities of society will rapidly disappear. I do not mean that all will succeed exactly alike; but each in his own way can make life a success. I was a teacher for several years; and while I recognize the fact that some students can succeed better than others, I have never known any to fail who would properly apply themselves. In all our efforts to advance the interest of society, let us never lose sight of individual activity.

If all Christians will do their duty, the church can do much toward solving the great problems of the age. One great difficulty in Christian work is the fact that the individual gets lost in the multitude. How frequently do we hear church-members of ability say that they should do so and so. It is only the most active members that say we must attend to such work. It is certainly a fact that the church at the present time can not properly command its resources. A large portion of the wealth of the world belongs to professed Christians. Suppose they possessed the spirit and liberality of the early Christians, how long do you think it would take to convert the world? If the church in the twentieth century had the spirit and liberality of the church in the first century, in less than twenty-five years the world would be converted to Christ, and the great problems of the age would be largely solved.

SECTION II.—THE CHURCH AND THE FAMILY.

God does not intend the church to abolish either the family or the state. These are all intended to promote the progress of humanity, and should work in perfect harmony. The church fully recognizes the divine mission of the family, and the Sunday-school is designed, not to supersede family instruction, but

to supplement it. One special mission of the church is to carefully guard the sacredness of the family relationship. All institutions, therefore, which tend to destroy the divine character of the family are deadly foes to the church. The church and the family must either stand or fall together.

It is certainly a sad fact to contemplate, when we find, according to statistics, that divorces in some of the States and Territories have run so high as 12 and 14 per cent. of the marriages. In many cases, there was separation without any application for a divorce. While more strict and uniform divorce laws would do good, even this would not reach the root of the trouble. Careful investigation in several towns and cities has shown the fact that many separate without even applying for a divorce, and form illicit unions as substitutes for marriage. I see no remedy for this except to lift the people to a higher moral plane, and to hurl God's eternal truth at the consciences of the people as Paul did when preaching before Felix and Drusilla.

Christian people can do much towards securing good laws for the protection of the family. While I am fully aware that laws can not be enforced until public sentiment is educated, the objector constantly overlooks the fact that law itself is a great educator. It must be admitted by all persons, who have given attention to the subject, that the property of a woman is now much better protected than her chastity. There is really no law against insulting a lady, and this leaves the people a law unto themselves. That is evidently one great reason why the shotgun and revolver are so frequently employed. A gentleman told me a few months ago that he saw an excellent lady insulted on a train some time ago. It was not long after this until that man was killed for insulting another lady. I attended the trial of her husband, and if the jury had decided according to the law, he would have been convicted of manslaughter. The jury was out three minutes, and brought in a verdict of not guilty. The judge told me that they never could convict a man under such circumstances; that the jury

would pay no attention to the law. We certainly need more strict laws for the protection of the family.

Dr. Mulford truly says: "Sociology is the coming science, and the family holds the key to it." The same author also wrote: "The family is the most important question that has come before the American people since the war." Professor Adams, of Johns Hopkins University, uses this expressive language: "The family, oldest of institutions, perpetually reproduces the ethical history of man, and continually reconstructs the constitution of society. All students of sociology should grasp this radical truth, and should also remember that the school and college, town and city, state and nation, are, after all, but modified types of family institutions, and that a study of the individual elements of social and political life is a true method of advancing sociology and politics in general." While we greatly rejoice at the success the church has made in its Sunday-school work, we are sorry that there has not been a corresponding advance in the religious work of the family. We have no such works on the family as Trumbull on the Sunday-school, and Mulford on the nation. It is very important that this department of Christian work speedily be brought to a much higher standard of perfection.

The church should unite its forces in abolishing the social vice, for it is a deadly foe to the family. It is also one of the most outbreaking and defiant forms of evil. The church can do much towards abolishing this evil in the following ways: (1) Christians, if they will make a proper effort, can better the condition of the laboring classes. The low wages, which many women receive in our cities, are a constant temptation to them to sell their chastity to obtain the necessities of life. The poor are also frequently compelled to live in a kind of promiscuity that makes virtue almost impossible. The very air around them seems to throb with foul speech; and we can not otherwise than expect them to be influenced by their environment. The church can not afford to neglect the cries of these poor women. (2) Christians should hold men responsible for their conduct the same as they

do women. It is very cowardly in society to banish the weaker sex for the sin it appears almost to commend in the stronger. A moral leper, especially if he be rich, can ruin a number of women, and then be received into society upon the same terms as the purest of men. In fact, he has no difficulty in marrying some pure woman. Christians can not afford to sanction such things, and they should make the standard for man precisely the same as they do for woman. (3) The church has an important mission in elevating the tone of social purity. I very much fear that this subject is greatly neglected by the instructors of the young. Unless proper attention is given to this subject, our public schools may become sources of evil. All classes are there gathered together, and there is great danger that the evil-minded will corrupt the innocent. Christians can call the attention of the teachers to this subject, and so organize the students that great good can be accomplished. This is an important field for Christian workers.

The church should wage an unceasing war against the liquor traffic, for it brings more sorrow to the family than any other vice. In fact, it is the foundation of nearly all other vices and crimes. The people want protection from this ruinous traffic. A young lawyer not long since told me that he was frequently invited to drink by older lawyers and by leading politicians. This is certainly a deplorable state of society. A lawyer in middle life sent for me some time ago and confessed that rum had the better of him. It was sad to hear his wails, and see the weeping wife and daughter. Unless the church is willing to make a covenant with death and hell, her voice ought to be unanimous against the liquor fiend. Unless we are up and doing as Christians, what will another quarter of a century bring forth? I am no pessimist; but I do tremble for my country if the liquor traffic is permitted to continue twenty-five years longer unchecked. The license business only tends to make the traffic respectable. It is said that prostitution has been so long licensed in some German cities that it has become so respectable that candidates for the harlot's life have to present certificates that they have been confirmed in the

Established Church. I have lived in cities where professed Christians would walk out of saloons, wiping their mouths and looking as innocent as if they had been drinking soda water. The sooner Christians recognize the situation and go to work, the better it will be for their consciences and for their country. Let us all do what we can for suffering humanity.

"I must do something for the weary and the sad,
 I must give forth the love that makes my heart so glad;
 For God so fills my spirit with a joy that passeth show,
 I fain would do his bidding in the only way I know.
 So to suffering and to sorrow, I shall always give my heart,
 And pray to God that every day I may some good impart,
 Some little act of kindness, some little word of cheer,
 To make some drooping heart rejoice, or stay some falling tear.
 And when I've crossed the river, and passed the waters o'er,
 And feel that some will miss me upon the other shore,
 My grateful spirit ever shall bless the Lord divine,
 Who crowns the humblest efforts of a human love like mine."

SECTION III.—THE CHURCH AND SOCIAL PROBLEMS.

The study of Acts and the Epistles from the standpoint of sociology would be both profitable and interesting. In fact, I would like to see a good *socialistic commentary* on this part of the New Testament. The comparative study of the terms *ecclesia* and *koinonia* are of much sociological interest. There can be no question that the early Christian church furnished the world with the highest type of society. According to the science of sociology, the best elements of society are: (1) A common cause in which all are interested; (2) a profound conviction of the truth, developing the best faculties of man; (3) such an enthusiastic love that it conquers all selfish elements. These things were all fulfilled in the early history of the Jerusalem church. We may add to these that the early Christians had common sufferings and a common hope.

The ancient Christians did not practice communism in the sense in which it is advocated by modern *infidel socialists*. Distribution was only made to those in need and those that would not work could not eat. There was no abolition of private

property, for Peter said to Ananias, "While it remained, it was your own." Ananias was condemned for trying to deceive the Holy Spirit in keeping back part of his property when he claimed to have given all. The apostle fully recognized the right of Ananias to it before he gave it away.

The liberality of the Jerusalem church is a model for all ages. In fact, Antioch and other churches showed a similar liberality. The early Christians would not lay up treasures on earth while their brethren were suffering for food. Nothing but a covetous and selfish exegesis can explain away the plain teaching of the New Testament on the subject. There is not a hint in the Acts of the Apostles that the liberality of the Jerusalem church was intended to be transitory. A distinguished American statesman has said that so long as it is possible for one man to hold a hundred million dollars of property, and to wield the vast power such wealth puts into his hands, so long there will be discontent among the laboring classes, and this discontent will result in communism and anarchy. In the seventeenth century Thomas Fuller declared that if any suppose that society can be peaceful while one-half is prospered and the other half pinched, let him try whether he can laugh with one side of his face while he weeps with the other. This is a question the church will have to face, and its postponement will do no good. It is certain that it is the greed of the church, and not its creed, that is making so many infidels at the present time. The Pope of Rome lives in a palace with five or six hundred attendants, and receives annually one and a half millions of dollars. What will sensible people think of his claim to be the successor of Simon Peter, who scarcely had a place to lay his head? There is hoarded up in Protestant hands about ten billions of dollars, notwithstanding the fact that our Saviour warned his disciples against laying up treasures in earth. The fate of Dives will certainly be the fate of many professed Christians; for Jesus taught the impossibility of serving both God and mammon. There is an impassable gulf between God and mammon. There is an impassable gulf

between Dives and Lazarus in this world as well as in the world to come, and it can only be bridged by the conversion of Dives. This conversion must take place in this world, for Christ certainly taught that there is no hope in the world to come.

The church can do much towards solving the labor problem. I do not mean that this is to be done by interfering with the proper functions of the state. The work of the church is moral and religious, and it should never lose sight of this. While the church has its mission even in the political world, it is of a moral and religious character. McCosh has truly said that Gen. iii. 15 contains an epitome of the history of the world. The world is a scene of good and evil, and there is necessarily a conflict between the two. Science harmonizes with the Bible when it calls life a struggle for existence.

It is the business of the church to condemn the wrong wherever found. Human nature is much the same everywhere, and if laboring men could exchange places with capitalists, they would act very much as capitalists now act. This is shown by the way in which they treat one another. If a man does not happen to belong to their trust, they will not let him work; and in this they violate the principles of the American Constitution. It is an interference with personal liberty that should not at all be tolerated. I know a young man well who was thrown out of work because he could not conscientiously belong to a labor union. The union men would not work with him. This was certainly an unlawful interference with personal rights. The labor unions have doubtless done good in protecting the rights of the laboring men, and in this we rejoice, and will continue to rejoice. We can not, however, sanction wrong on the part of any. The church should make a special effort to convert the laboring men, and protect them from the influence of infidel socialists. By a united effort on the part of all Christians, the church can do for the downtrodden in the twentieth century what it did for the same class in the first century.

The church can not afford to compromise with capitalists. It does them a great injury when it does so. It has a message for the rich as well as for the poor, and it should faithfully present it. If it will convert the rich, it will largely have the problem solved, for no true Christian will fail to let the laborer properly share in the profits of his business. Our Saviour certainly taught that none who placed their trust in uncertain riches could enter into the kingdom of God. Those who use their wealth for the purpose of making more money, simply to gratify an avaricious disposition and to secure the influence that wealth gives, certainly trust in uncertain riches. It must be admitted that the majority of capitalists do this very thing. Then they can not, of course, enter into the kingdom of God. The pulpit should be plain on this subject, and not have the blood of this class resting upon it. Let us have the zeal of the early Christians, and we will soon be able to send much surplus capital into the world doing good. This will greatly help to bring about the millennium.

The church will never be able to fully command its resources until it returns to the unity and spirit of the apostolic church. If the church of the twentieth century had the liberality of the church of the first century, it could soon settle the labor problem. When Cromwell saw in the cathedral silver statues of the twelve apostles, he ordered them to be coined into money, so that they might go about doing good. There is now hoarded up by professed Christians ten or twelve billions of dollars which should be going about doing good. A careful study of the New Testament from the standpoint of sociology would now do great good. Those who are giving some attention to this subject greatly deplore the divided condition of Christendom. Some Christian sociologists advocate co-operation on the part of all professed Christians; others favor organic union as it existed in the days of the apostles. Co-operation may prepare the way for something better; but all faithful students of the New Testament must work and pray for the unity that existed in the early church. When

we have the unity for which Jesus prayed, then will the world soon be converted to Christ. "Neither for these alone do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me" (John xvii. 20. 21).

CHAPTER X.

PROBLEMS OF THE STATE.

The October number of Volume I. of the *New Christian Quarterly* contains an interesting editorial on "Christianity and Civil Government," from which I take the introduction to this chapter:

"The family, the church and the state, it is here held, are all divine institutions. They constitute a social trinity by which human welfare is conserved and promoted. They exist by divine authority because they grow out of fundamental human needs and are essential to the progress of the race. This is almost universally admitted as to the family and the church, but it is not so generally accepted as to the state. But that the state has high and important functions to discharge in the present state of the world, which are essential to the peace, the social order, and the security of men, and that their functions have their place in the general scheme of God's government of the world, admits of no reasonable doubt. 'The powers that be'—in the civil order—'are ordained of God.' It would be difficult to find stronger language asserting the divine right of either the family or the church.

"It may be said in reply to this that if the state existed by divine authority, and constituted any part of God's scheme for the management of the world, that God would have revealed and ordained one particular *form* of government as best adapted to men's needs, whether absolute monarchy, constitutional or limited monarchy, or democracy, and that no other form would have been recognized or tolerated. No doubt, if it had been left to men, they would have arranged it that way. But God is wiser than man. He could see that the same form of government would not have been adapted to all nations and peoples, in all ages, and so, instead of ordaining an ironclad form of civil government for all time and for all people, he has simply ordained that there shall be civil government, and

that men shall be subject to it, and left it with the people to give it such form as would best conserve the interests of society at any particular time or in any particular country, under the general guidance and inspiration of the principles and truths of his revealed religion."

SECTION I.—ORIGIN OF THE STATE.

Aristotle claims that man is by nature a political animal. It is certain, then, that the state has its origin in the nature of man. As God has created the nature of man, he has, at least mediately, created the state. The origin of the state was not by any social compact; but it grew out of man's needs. We were born into the state as we were born into the family. Aristotle taught that the man who was connected with no state was a monster, either above or below the level of human nature, and more likely to be below than above. This great philosopher contradicted the social contract theory of Epicurus long before its origination. He knows of no time when a contract was made between savages, and he has no knowledge of a people entirely destitute of political order. None but political theorists have any news from a savage country where a social contract was made.

The state is the institute of rights, which rights are implicit in our nature. There can be no harmonious development without them. They are properly stated in the second table of the Mosaic law as follows: The right of life, of family, of property, and of good name. These are all essential to our highest ethical culture. Herbert Spencer says that a man has the right to live outside of all political society. Be that as it may, it is certain that he could not develop thus his highest manhood.

It is very evident that the state grew out of the family, for every family is really the state in miniature. Parents have to legislate, judge and execute law. The children, as dependents, are necessarily treated as subjects. Dr. Paley truly says: "A family contains the rudiments of an empire. The authority of one over many, and the disposition to govern and to be

governed, are in this way incidental to the very nature, and coeval, no doubt, with the existence of the human species." As time advanced, the children and grandchildren would gather around the tent of the patriarch; so the government of one family would become the government of many families, all owning allegiance to a common ancestor. The Bible is certainly correct in recognizing the patriarchal as the first form of civil government. The patriarch would finally gather around him so many followers that he would be able to conquer other tribes, and thus the kingdom and empire were finally established. When we consider the authority of the patriarch, it is not difficult to understand why the ancient kingdoms were largely absolute monarchies.

SECTION II.—THE PROGRESS OF THE STATE.

It is interesting to trace, in Maine's "Village Communities," the gradual differentiation of the state from the family. In fact, for a long time the state was only the family extended, and the communism of the family was transferred to the state. The tribe forms the intermediate link between the family and the state. While the tribe is certainly not to be the permanent organization of mankind, it is a fact that it yet embraces the majority of the race. As Maine truly declares, the majority of mankind have stereotyped their institutions; and only a minority have succeeded in differentiating the state from the family.

We learn from Tacitus that our Teutonic ancestors had their village communities. These communities are found in Hindoostan and Russia, with but little change, even to the present day. Even in Russia, each group of habitations is ruled by a *pater familias*. The pasture land is owned in common; while the arable land is divided into lots, and cultivated according to the minute regulations of the community. The Russian Government does not interfere with the regulations of these communities. It is really a successor of the Mongolian khans, and the Mongolian Government was not a legislative despotism, but a tax-taking despotism. It is safe to state

that among the Aryans we find at least the germ of the town meetings of New England.

John Stuart Mill makes the Jews an exception to the stationary tendency of other Asiatic nations. The following is his language: "The Jews, instead of being stationary, like other Asiatics, were, next to the Greeks, the most progressive people of antiquity, and, jointly with them, have been the starting-point and main propelling agency of modern civilization. He claims that the conditions of progress were favorable on account of the prophetic order. In this he is only partially correct; for the national progress of the Jews antedated the rise of the prophetic order to general influence. The founders of our own nation were diligent students of the Bible, and it is not surprising that Dr. Franklin should find many striking points of resemblance between the Jewish nation and the American commonwealth.

The ruinous fiction called the *divine right* of kings was an evolution from the *pater familias* of the village community. The most civilized nations of modern times only eliminated this fiction from the body politic by a bloody process. The *fetish* was largely destroyed in England by the successful revolt against the Stuarts nearly three centuries ago. When Charles I. was executed as any other traitor, and no calamity sent upon the nation for it, the people began to open their eyes. When Charles II. was restored, the fiction was somewhat revived; but his conduct and that of James II. were so shocking that the English nation had no further use for the doctrine of a divine right of kings.

France freed herself from the theory of a divine right by a shocking revolution. It led to the execution of Louis XVI. and the establishment of a republic. This was overthrown by Napoleon I., and there was quite a reaction in France in favor of monarchy. Progress, however, would not allow this to continue, and another republic was established. This was overthrown by the treacherous Louis Napoleon, whose crime is graphically described by the patriotic Victor Hugo. Napoleon the Little met a just fate in the Franco-Prussian War; and

France established another republic, which continues to the present time.

Germany yet holds to the theory of a *divine right* of kings, but a revolution there will come. Prussians are the finest educated people in the world, and despotism there must give way. A revolution may be prevented by proper concessions on the part of the emperor, but the liberty-loving Germans will not permit a king any more than a pope to tyrannize over them.

America has been freer from the fictions of the past than any other country upon the face of the earth. Our Puritan forefathers came to this country in order to establish a commonwealth where they could enjoy both religious and political liberty. Their church government was a pure democracy, and one man's vote counted as much as that of any other man in the community. Their secular affairs were managed upon precisely the same principles as the religious. Republicanism has had a fair chance in America; for those who laid the foundations of our institutions had long repudiated the doctrine of a divine right of kings and a privileged aristocracy. The American Government is certainly the most perfect that has ever been known in the history of mankind. As we occupy the terminal point in traveling westward, it seems also that our Government occupies the terminal point in the progress of governmental science. The following is the language of De Toqueville concerning our Government more than sixty years ago: "Nothing is more striking to a European traveler in the United States than the absence of what we term the Government or the Administration. Written laws exist in America, and one sees the daily execution of them; but although everything moves regularly, the mover can nowhere be discovered. The hand which directs the social machine is invisible. Nevertheless, as all persons must have recourse to certain grammatical forms which are the foundation of human language, in order to express their thought, so all communities are obliged to secure their existence by submitting to a certain amount of authority, without which they fall into anarchy. This authority may be distributed in several ways, but it must always exist somewhere."

SECTION III.—THE MISSION OF THE STATE.

The state is not intended simply for princes and classes, but for the whole people. Bentham expressed it thus: "The greatest good of the greatest number." Jefferson improved on this in the following language: "All men have the inalienable right to life, liberty and the pursuit of happiness." Justice is the right of all; and any state which does not recognize this higher law, is behind in the progress of civilization. To secure justice among men, governments were instituted; and to secure this as far as possible, is the tendency of modern thought.

We have now reached that stage of progress in which all authority emanates from the people, and if all do not get justice it is because of a lingering prejudice and superstition among the people. The remedy for the evils of society is largely in the hands of the people, and they should select just and experienced representatives to make and administer their laws. Mr. Lecky, in his "History of England in the Eighteenth Century," fully recognizes this principle. These are his words: "One of the most difficult problems which the framers of constitutions are called upon to solve is that of providing that the direction of affairs shall be habitually in the hands of men of very exceptional ability, and at the same time preventing the instability, insecurity and alarm which perpetual and radical changes in the government must produce."

Civil society is an institution of God; for men were created to live together in a social civilized state. It seems to me that man's moral and social constitution makes civil government a necessity, and that the civil state is really the natural state for man. All traditions connected with barbarism tend to show that it is largely a deterioration. The state, then, did not originate in a social compact; and those writers are wrong who refer to this fiction as the ground of obedience to law. We were born in civil society, and subject to law. The mission of the state, therefore, is to see that we all have justice. All its regulations should be strictly in harmony with the principles of justice.

The powers of government are derived from the state. The supreme power is not in the government, but in the state. The fundamental law of the state is justice, and the authority of the state is limited by this fundamental law. It is certain, therefore, that the state has no rightful power to establish an unjust government, or to perform an unjust act. If civil government was better understood, it would greatly assist in the solution of some very important problems.

It is, of course, the duty of the state to protect the rights of all, and this implies the authority to punish those who violate the law. Liberty and law are in perfect harmony; in fact, there can be no true liberty without law. Those persons are entirely wrong who suppose that liberty is the absence of law. The law against theft does not abridge a man's liberty; for no one has a right to steal. The law against murder does not interfere with the liberty of man; for no man ever had the right to murder. The law, then, is essential to true liberty; for we could not enjoy our rights if the penalty of the law were not enforced against those who violate them. Man can claim freedom to do right, but he has no right to do wrong; and when he willfully violates the law, his punishment is necessary to the general welfare. No punishment should be inflicted which is not for the general welfare. Severe punishment for minor crimes tends to make the community look upon all crimes alike. In Texas and some other States they seem to esteem theft worse than murder, and in some cases punish it more severely. The state should inflict any punishment that is necessary for its own defense and for the defense of its citizens. Says one, Has it the right to inflict capital punishment? I answer, it has, if capital punishment is essential to its own defense and that of the people. If the individual has a right to defend his life, liberty or property, by taking the life of the assailant, the state certainly has a right to do the same thing. Considering the important mission of the state, the following duties are incumbent upon every citizen: (1) It is the duty of all to recognize the authority of the government under which they live. (2) Obedience to the laws of the state is incumbent upon every

citizen. The Bible clearly teaches this. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. xiii. 1-7). When the civil law violates the law of God, then the civil law is, of course, to be rejected, for God's law is the highest in the universe, and any law that is out of harmony with it is without authority. "We ought to obey God rather than men" (Acts v. 29. (3) It is the duty of each citizen to help support his government. (4) Each citizen should be willing to do what he can to defend his country in an hour of danger. True patriotism will, at least, require this at his hands. (5) All officials should remember that civil government is something more than a machine, and that they should discharge their duties in the spirit and aims of uprightness and benevolence. The New Testament teaches that these duties should be performed with a loving and an earnest spirit, "as to the Lord, and not unto men." What is, then, known as the "spoils system" is entirely out of harmony with a true Christian civilization.

SECTION IV.—THE BIBLE AND CIVIL GOVERNMENT.

The Jewish nation was a typical nation, and the Old Testament is the key to national life. This book teaches that every nation has an unseen king, and when his laws are violated, that nation suffers. In fact, nations are held responsible for their conduct as well as individuals, and the nations of the past have perished on account of their sins. It is well for nations to remove kings who tend to hide from the people the divine King. I am glad that I live in a country which recognizes the unseen King. The Supreme Court of the United States has decided that our country is a Christian country. We must discriminate between a theocracy and a hierocracy. In a hierocracy the church and state have not been differentiated from each other. We are in favor of a theocracy, but not of a hierocracy. A theocratic nation is simply one that acknowledges the supreme authority of God. A nation that does not do this will certainly perish.

It is said that when a friend found seven editions of the Greek Testament in the library of Rufus Choate, and not a copy of the Constitution, he inquired the cause of this. The reply was: "The Constitution of my country is in them all." The Bible is a book of principles, and not a book of rules. Right living depends upon right principles; and we are willing for the Bible to be judged by this standard. The tree is known by its fruit.

Infidels have made many attacks upon the law of Moses, but it continues impregnable. All law must either be given from without as a means of education, or be simply custom as the result of slow growth. The law of Moses was superior to the nation that received it, and it consequently came from without. That is, it contained a revelation from God. Modern civilization is specially indebted to the work of three great nations; viz.: The Hebrew, the Greek and the Roman. Pilate's inscription over the cross seems to have been an unconscious prophecy of the triumphs of Christ's kingdom over the nations of the world.

The influence of the Mosaic law upon Greek thought was great. In fact, the Old Testament was translated into the Greek language nearly three centuries before the Christian era. There can be no question that the Greeks were well acquainted with the law of Moses long before this; for Palestine was really the highway of the nations. It was at the junction of three great continents; so that the law of Moses could not otherwise than have had a very extended influence. Have you ever thought of the fact that the Mosaic law is the only ancient law that has come down to us entire? What has become of the laws of Cyrus, Solon, Lycurgus, Numa, and others? The historian Prideaux claims that Aristotle was acquainted with the laws of Moses. Clement of Alexandria, a profound student of the Platonic philosophy, declares that Plato was under obligations to the Mosaic law. Professor Haven, in his "History of Ancient and Modern Philosophy," says: "Chief among these religious systems of the east in practical influence on the Grecian

mind was the Jewish theology as presented in the Hebrew Scriptures."

It is scarcely necessary to discuss the influence of Grecian laws upon the Roman, for this is universally admitted. Cicero declares that the Twelve Tables were borrowed from the laws of Greece. Gibbon quotes the statements of Livy, that the deputies of Rome visited Athens in the times of Pericles; and that the laws of Solon were incorporated into the Twelve Tables. Through the Greeks the Mosaic law influenced the Roman. All students of law well know the influence of Roman law upon the English. Professor Peabody, of Harvard, was a favorite lecturer with me. I present the following note from one of his lectures: "The influence of Christian ethics upon the Roman law is in the following particulars. Historically (1) the seat of the Roman Empire was transferred to Constantinople; (2) not one of the law-reforming emperors was of Roman birth or lineage; (3) reformation of the law in the precise direction of Christian thought; (4) the law-reforming emperors were Constantine and Justinian, and they were both under a dominating Christian influence." I heard Theodore Woolsey, ex-president of Yale University, in a series of lectures at the Boston University, and he fully confirmed the language of Professor Peabody. Not long since, I read the "Spirit of the Laws," by Montesquieu, and was much impressed with the dependence of the law upon the Bible. Michaelis, long a professor of law at the University of Gottingen, says: "A man who would consider laws philosophically, who would survey them with the eye of a Montesquieu, would never overlook the laws of Moses." Blackstone, the great commentator, says: "Upon these two foundations—the law of nature and the law of revelation—depend all human laws." Chancellor Kent, in his *Law Commentaries*, claims that the ideas of right and justice among the governments of Europe largely depend upon the influence of Christianity.

SECTION V.—THE BIBLE AND HUMAN LIBERTY.

Edward Everett declared that God and liberty were the two master ideas of all benevolent movements. History fully illustrates the truth of this declaration. The influence of the Bible upon liberty is shown in the fact that it has led to the abolition of slavery, the elevation of woman, and the true dignity of human labor.

1. While liberty is man's normal state, the history of the world has been largely the history of slavery. The pyramids of Egypt were built by slaves. The Greeks exalted slavery in their laws, and some of their brightest writers were slaves. The same thing can be said of the Romans. Epictetus, Terence, and many other eminent writers, were slaves. At one time slaves were sold for less than a dollar per head. Nearly five hundred thousand slaves were added to the empire by Cæsar's Gallic wars alone. Slaves were not counted as persons, but only as property. The way in which they were branded would now be considered even cruelty to animals. Plutarch says that the Roman Flaminius put a slave to death to show a guest what the agonies of death are, because his guest had never seen a man die. Slaves were frequently crucified in order that their masters might gloat upon their tortures.

It is certainly a fact that the civilization of the ancient world largely rested upon slaves. While Christianity did not at once abolish slavery, its principles gradually undermined it. While a central fact of the old civilization was slavery, a central fact of Christianity is liberty. Christianity made the slave a brother, and the early church treated the master and the slave alike. Mr. Lecky says: "The spirit of Christianity moved over this chaotic society, and not merely alleviated the evils that convulsed it, but also reorganized it on a new basis. It did this in three ways: it abolished slavery, it created charity, it inculcated self-sacrifice."

2. It is difficult to fully appreciate the degradation of woman previous to Christianity. It is certain that the loveliest of the race was largely treated as a beast of burden. The same

thing is true at the present time, among unchristian nations. In all the Orient, women bear the severest burdens. A sacred Hindoo book declares that a woman has no god but her husband, even if he be a drunkard or a debauchee. Wherever Christianity has prevailed, woman has been greatly elevated. Caleb Cushing, the great lawyer, says: "The Christian religion levels upward; elevating all men to the same high standard of sanctity, faith and spiritual promise on earth as in heaven. Just so it is wherever Christianity is taught, it inevitably dignifies and exalts the female character."

3. Christianity has greatly dignified human labor. The Greeks and Romans looked upon labor as disgraceful. Augustus condemned a Senator to death for engaging in a trade. Even the immortal Plato thought that a shopkeeper should be punished as a criminal. Aristotle thought that in a perfect state no citizen would be a mechanic. The Bible teaches the opposite. From the beginning of creation it was designed that man should labor. Agriculture was a very early culture, and no state can prosper without it. In the very face of Greek and Roman contempt for labor, every Jew was compelled to learn a trade. Jesus was himself a carpenter, and, notwithstanding Roman opposition to labor, he chose his apostles from the workmen of Galilee. Paul says: "If any man will not work, neither shall he eat."

Wherever the Bible is read, it gives liberty to man, woman and child. Our forefathers understood this, when, in the darkest hour of the Revolution, the American Congress imported twenty thousand Bibles to be distributed among the colonies. De Tocqueville thus speaks on the subject: "Religion is the companion of liberty in all its battles." He further says: "None but a religious people can bear liberty." Mr. Webster, in his Bunker Hill oration, speaking of the Pilgrims, says: "The Bible came with them. And it is not to be doubted that to the free and universal reading of the Bible in that age, men were indebted for right views of civil liberty." I might quote from Mr. Bancroft and many others; but we have given sufficient to show the influence of the Bible upon human liberty.

SECTION VI.—THE STATE AND ITS PROBLEMS.

I have discussed, in former chapters, nearly all of the problems that will be mentioned in this section; so I will be brief in what I have to say upon each problem.

1. We have our public schools for the problem of illiteracy. If they can have a fair chance, they will solve it. The infidel wants to secularize the public school, and the Catholic wants to Romanize it. If infidelity can banish the Bible from our public schools, then infidelity will largely take its place. The question which, then, presents itself is this: Is the atmosphere of the dogmatic sect of atheism a better environment for the youth of the land than Christianity? Burke, Webster, and all other great statesmen, would answer in the negative. It is a fact that infidelity once drove the Bible from the schools of Germany, but it has been restored. It is now almost universally admitted in Germany that the Bible is essential in order to develop the highest elements in the child's nature. An educated German looks with contempt upon the allegation that the Bible is a sectarian book. Pestalozzi, the greatest of educational reformers, encouraged the study of the Bible by the young. Since the Supreme Court of the United States has decided that the nation is Christian, it becomes, then, a duty on the part of the authorities to see that the Bible is used in the public schools. Each State should recognize its obligations as part of a Christian nation.

The public does not fully understand the position of the Catholics on this subject. They object not so much to the reading of the Bible in the public schools as they do to the secularization of the schools. The rejection of the Bible, they think, would make the schools even more godless than they are at the present time. The Romanists want to sectarianize the schools. If the Bible is crowded out on account of the objection of a few infidels, it will greatly assist the Catholics in their efforts to subvert the public school system.

2. I have for years given some attention to the Mormon problem. A few summers ago I spent several days in Salt Lake

City. We are perfectly willing to give the Mormons full credit for what they have added to the material prosperity of the country. The capital of Utah is certainly one of the most beautiful cities in America. The Mormon religion, however, is a caricature of the Christian civilization of the most enlightened nation on the globe. That polygamy should be practiced for half a century in a country where woman is so highly honored, is a burning shame. I am glad that the iron heel of the nation has been placed upon the head of this Mormon monster. Even Mormons themselves admit that polygamy is doomed. The Mormon priesthood is a political as well as a religious despotism, and it may give the Government trouble for some time to come. The admission of Utah, as a State, before it has fully come under Gentile influence, may do harm. Under Gentile influence, the power of the priesthood will be so undermined that the despotism will largely give way, and the people of Utah will enjoy that civil and religious liberty which the Constitution of the United States guarantees.

3. The problem of Romanism is indeed a difficult problem. Romanism is a lingering despotism, which it will take years of progress to overcome. It would be as difficult to be perfectly loyal to Rome, and perfectly loyal to our Government, as it would to ride two horses going in an opposite direction. (1) Our Constitution guarantees liberty of conscience. Pope Pius IX. said: "The absurd or erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a state." The same pope anathematized all who asserted liberty of conscience and of worship; and, also, such as maintained that the church should not employ force. (2) Our Constitution requires obedience to the laws of the United States. Romanism requires obedience to the Pope first. The principles of Rome being diametrically opposed to those of the United States, it is evident that no man can be loyal to our Government and be perfectly loyal to Rome at the same time. Many Catholics, however, are beyond their creed, and will not submit to the dictation of the Jesuits. In fact, the Roman clergy in America are not by any

means a unit; and, as civilization advances, the despotism of Papal Rome will gradually give way as did that of pagan Rome.

4. The liquor problem has already been discussed, but I want to say a few more things just here. There can be no question that this traffic is the greatest curse of our age. It is directly related to almost every crime. It is the principal cause of municipal misrule. Besides, the liquor power has become a great political organization; and it will rule the nation unless crushed out by the moral consciousness of the American people. It is a worse evil than slavery ever was, and will have to be crushed by the iron heel of the nation. The nation has a conscience as well as the individual, and we can see that it is becoming aroused upon many social evils. The spoils system is now almost universally condemned, and there is a cry for reform coming up from every quarter. I believe the national conscience will ultimately banish from this beautiful country the ruinous liquor traffic.

5. Socialism presents some of the most difficult problems of the age. One great difficulty with socialists is that in their efforts to do away with human suffering, they fail to consider the fact that man is a sinner. They talk much of fraternity, but would have about such fraternity as the French had during the Revolution. In fact, there can be no true fraternity without a common Father. The Fatherhood of God is essential to a universal brotherhood on the part of mankind. Many of the Utopian schemes of modern socialists have been tried and found wanting. For example, the *nationalization of land*. National ownership, even in the economic sphere, is maintained in India, China and Japan. There is certainly nothing very encouraging in the scheme when we compare those nations with the nations of Europe and America. As we have already shown, the State should do what it can to promote co-operation, profit-sharing, and a more equal distribution of the products of labor, but no State-help can be a substitute for self-help. When the principles of Christianity are fully carried out, all social problems will be solved.

6. Mammonism is one of the crying evils of our day. The United States is the richest nation upon the face of the earth. The billionaire is rapidly coming, and ancient Rome never had for an emperor a more ruthless tyrant than is he. The danger of mammonism is daily becoming more intense; and it is one of the most trying problems connected with the Anglo-Saxon race. It brings upon us a gross materialism; it leads to licentiousness, and it tends to concentrate the wealth of the nation into the hands of a few men, which is entirely out of harmony with our republican institutions. Some defenders of property seem to think that the mission of the State is to serve mammon, and that it should specially protect them in robbing the people. A Christian nation must regard the interest of persons as more important than that of property, and only regard private property as it tends to promote the ethical progress of mankind. While I am perfectly satisfied that no individual can honestly acquire property enough to injure a community, it is certainly the duty of the State to abolish or control any corporation which acquires wealth against the true interest of the people.

7. The race problem is rapidly solving itself. There has been much written in reference to the Indian; but it is evident that the Indian must accept civilization or perish. I have always been much interested in the Indian, and have studied him in several States and Territories. This much is to my mind quite certain: a portion of the Indian race will accept civilization, live as other civilized races, and the rest will perish. The *Independent* gives the following causes of the great Sioux outbreak a few years ago: (1) Dissatisfaction with the advance of civilization. (2) Opposition of an influential party of Indians to the reduction of the great Sioux Reservation into several smaller reservations. (3) The failure of Congress to speedily fulfill the promises made by the Commission, in 1889, especially the restoration of diminished rations. (4) The partial failure of the crops of 1889, caused by drought and by the absence of the Indians from their lands in attendance on the councils with the Commission. (5) The bitter opposition of the Rosebud Indians to the census, confirmed by a second cen-

sus, which reduced the number of Indians at Rosebud by 2,100. (6) The fright and anger occasioned by the sudden appearance of the military among them. (7) The Messiah craze.

After studying the problem for years, I am convinced that the whole reservation system is a mistake. The land should be divided among the Indians, and they should become citizens of the United States, the same as others. I met at an Indian school a young Indian teacher, who was one of the most accomplished young ladies I have ever met. She was educated in a Kentucky school. The Indians, the same as others, should be educated in our public schools.

I was brought up in Kentucky with the negro race; and it is to me quite amusing to read articles in Eastern journals in reference to the oppression of the blacks. The best friends of the negro race are the former masters. I have lived North, South, East and West, and I know that the Southern people have more sympathy with the negro than have the people in any other section of the country. They divide their school funds with them, and help them in many ways. The question of intimidation at elections has been greatly exaggerated. In fact, I have never known any of it in any part of the country where I have lived. The facts are, the negro race is doing well, and is well contented. Who ever heard of a negro committing suicide? I have never yet met a negro beggar. In God's providence the education of the negro race in America will be a great means in enlightening the Dark Continent. The evangelization of Africa will be one of the great problems of the twentieth century. I am truly glad that the President of the United States, a few years ago, saved the country from national disgrace in its relation to China. The whole nation rejoiced at the Burlingame treaty; but, through the influence of the hoodlum class, came near disgracing itself with China. Not long since, I spent several weeks in San Francisco, and I spent much of the time in studying the Chinese. I studied Chinatown above and below; and while some of the Chinese are above and some below, I do not consider the Chinese sinners above all others. While it might be well to exclude from our shores the

criminal and pauper classes of all nations, I can see no good reason for specially discriminating against the Chinese. While some good people in California are opposed to the Chinese, I am satisfied that the opposition is largely promoted by the hoodlum element. The geographical position of the United States will ultimately make her commercial relations to China a very important thing. There is but little in the statement that America will be overrun by China. We have no evidence whatever that this will be the case. In fact, experts claim that the population of China has decreased within the past century. Americans should consider the fact that Christian America owes something to the Celestial Empire. As Christian civilization travels westward, it becomes the duty of America to evangelize the Orient.

I have great confidence in the Anglo-Saxon race as designed, in God's providence, to be the special promoters of the highest civilization. The wonderful growth of the naval and commercial power of England, from the days of Cromwell to those of Lord Chatham, had much to do with the colonization of North America. When she thus became mistress of the sea, England seized upon the keys of empire in all parts of the world. No thoughtful person can fail to observe that there is now going on in Africa much the same thing that was going on in America in the seventeenth century. The foundation of Anglo-Saxon civilization is being laid there as it was laid here several centuries ago. Look also at Australia, nearly as large as the United States. It affords wonderful facility for the enlargement of Anglo-Saxon influence. The English language is rapidly becoming the universal language. The prophecy of Grimm, the German, and of Candolle, the Frenchman, is being rapidly fulfilled; namely, that the language of Shakespeare would ultimately become the language of mankind. It may also be that the principles of federation in America will ultimately force federalism upon Europe. Says one, Divers languages will prevent this. Certainly not, for Switzerland has taught a different lesson. The time will come when Europe will be unable to keep up her large standing armies, and

compete in the commercial world with America. The United States will soon do away with that shameful tariff, called protective, for the people are discussing it, and discussion will soon doom it. We will have in its place universal reciprocity. Then will the United States compete with Europe in all the great markets of the world. Europe will be compelled to disband her large armies, and European states will be forced into a federation for their own protection. International questions will be settled by international law, and the nations will know war no more. We will then truly have a millennium, and a Christian civilization will triumph in the world. Then will be realized the beautiful sentiment of Tennyson—the parliament of man and the federation of the world.

Book III.

THE GOLDEN MEAN PHILOSOPHY IN THE SOLUTION OF THE GREATEST PROBLEMS.

PART I.

THE GREATEST PROBLEMS IN BIOLOGY, ANTHROPOLOGY, PHILOSOPHY AND SOCIOLOGY.

INTRODUCTION.

In the history of philosophy we find extreme tendencies. There has been, on the one hand, a tendency to an extreme realism, which has led to materialism and atheism. On the other hand, there has been a tendency to an extreme *idealism*, which has led to pantheism and rationalism. We find these extremes in ancient Greek philosophy. The Socratic school, however, occupied the *golden mean*. Socrates, Plato and Aristotle were true philosophers. Aristotle taught the *golden mean*, and this enabled him to avoid the extreme to which other systems tended.

In modern times, Germany represents the *idealistic* tendency, and France the *materialistic*. Both countries have consequently been deluged with skepticism. Kant, however, occupied the *golden mean* in Germany, and Cousin occupied the *golden mean* in France. The Germans now want to go back to Kant, and this is certainly a healthy tendency.

In Great Britain, Locke and Hamilton occupied the *golden mean*; and in America this position must be given to McCosh, Porter and Mark Hopkins. The *golden mean* philosophy solves the greatest problems in all departments of culture. In all the departments of science, the greatest thinkers have become philosophers, and it is not improper to speak of a *scientific philosophy*, or of a *philosophy of science*.

CHAPTER I.

THE GREATEST PROBLEMS IN BIOLOGY.

WHAT IS LIFE ?

The word "biology" is composed of two Greek words—*bios*, life, and *logos*, a discourse. It is the science that treats of all living things. It requires much more than simply the ability to distinguish the different kinds of living beings so as to be able to label dead specimens in a cabinet. This science involves the study of life from every standpoint. The question, "What is life?" has been a great problem in all ages. Some Greek philosophers claimed that it was the result of harmony in different parts of the body, and those who claim that life is the result of organization, take about the same view. We had as well say that an architect is the result of a house as to say that life results from organization. Even Professor Huxley claims that organization is the result of life. A living thing is a spiritual essence which clothes itself with material particles according to a law of its own kind. I agree with President Porter, of Yale, that life is the very soul of all living things.

WHENCE CAME LIFE ?

From the days of Aristotle to the present time, there have been advocates of the doctrine of abiogenesis. This doctrine teaches that life may arise *de novo*; that is, be spontaneously generated. Aristotle taught that some animals sprang from putrid matter, and that certain insects sprang from dew upon plants. He also taught that certain worms originated in the mud of wells and running waters, and that fleas came from certain portions of corrupted matter. When I was a boy, I was taught that if horsehairs were thrown into water, they would become eels.

The greatest advocate of spontaneous generation in recent times was Dr. H. C. Bastian, in his interesting work on "Beginnings of Life." He claims that both observation and experiment teach that living matter is constantly being formed *de novo*, in obedience to the same laws which determine the

more simple chemical combinations. Professor Tyndall and others have thoroughly tested the theory, and have completely overthrown it. Dr. Tyndall, by a discovery of his own, has thoroughly established the fact that matter in a germless air will never yield life. Professor Huxley, in his "Critiques and Addresses," proclaims the fact that biogenesis, or life only from life, is victorious along the whole line at the present time. We may conclude this question in the language of Harvey: "*Omne vivum ex vivo.*"

THE RELATION OF THE VEGETABLE TO THE MINERAL.

While the vegetable depends upon the mineral, there are important differences between them. The vegetable comes from a seed, which is not true of the mineral. It is now quite generally conceded that there is no such thing as spontaneous generation. There is a relation of interdependence between life and organization. They imply each other, and clearly indicate that they came from a higher power. Life is essential to organization, and organization is necessary to a manifestation of life.

The vegetable and mineral differ in their composition and structure. The mineral really has no composition, but simply aggregation. It may have two or more elements. In the vegetable there are always at least three elements, one of which is carbon. The vegetable also differs from the mineral in its structure. It consists of parts performing functions, and these parts are mutually related to each other, and to the whole. The parts are related as means to ends. The vegetable and mineral differ in their mode of preservation. In the mineral the individual is preserved as long as the species. In the vegetable the species is preserved, while the individual dies. Agencies without accomplish all the changes that take place in the mineral, while in the vegetable growth and decay take place from agencies within.

The vegetable differs from the mineral in the fact that it has life, while the mineral has none. The great problem is,

Whence came this life? It certainly did not come from the mineral; for life can not come from the lifeless. It requires the power of God to give life.

THE RELATION OF THE ANIMAL TO THE VEGETABLE.

There is an intimate relationship between the animal and vegetable; yet there are many differences. They largely differ in composition, yet there are exceptions. We always find in the vegetable, oxygen, hydrogen and carbon. We find much more nitrogen in the animal. The peculiar smell of burning meat indicates the presence of nitrogen.

The structure of the animal is very different from that of the vegetable. The animal has muscles and nerves. The vegetable has none of these things. The vegetable is nourished by unorganized matter, but the animal feeds upon the vegetable, and upon that which is organized.

The great difference between the animal and the vegetable is the fact that the animal has sensation and voluntary motion, and the vegetable has neither. Washington could use his hatchet on a cherry-tree, and confess his fault; but if he had used it upon the hind leg of a mule, he never could have even been tempted to tell a lie. Sensation is the great distinguishing characteristic between the animal and the vegetable. It may not always be possible to draw the line, but there is a line. If there is sensation, it is animal; if there is no sensation, it is vegetable.

THE RELATION OF MAN TO THE ANIMAL.

That there is a very intimate relationship between the animal and man, no student of science can for a moment question. It must also be admitted that there are some very important differences.

Man is the only animal that is really two-footed and two-handed. In him the upper extremity is relieved from all use in locomotion. This leaves him hands with which to subdue nature, and by his erect position he is enabled to study God's works. I believe it is also true that man is the only animal

who has a chin. I have had the privilege of hearing the celebrated Mark Hopkins lecture, and he claimed that there is something wrong in the upper story when a man is destitute of chin.

While the animal has an instinctive reason, it can not reason abstractly, as does man. Even if it does recognize a thing as white, it can not know whiteness. I do not think an animal can even know space; but if it can, it certainly can not know that space is infinite. On account of these physical and intellectual deficiencies, the animal can make no progress. Each generation of animals commences where the previous one began, and makes about the same round.

It is very evident that man differs from the animal in having a moral and religious nature. In the dog and some other animals, there seems to be something approaching a perception of moral relations, but it is not the thing itself. The brute has no knowledge of moral law, and is not subject to it. I have known dogs to go to church regularly, but they did not go there to worship. The brute has no master beyond man, and knows nothing of God and immortality. It simply acts from impulse, and has no ability to choose its own supreme end. It can not, consequently, become angel, fool or devil.

THE RELATION OF THE MIND TO THE BODY.

In my work entitled "Struggles and Triumphs of the Truth," I discuss the "Reciprocal Relationship of the Mind and the Body." It is very evident that the mind has a wonderful influence over the body, and *vice versa*. Emotion and will produce a wonderful influence upon the corporeal organization. A person may be very hungry, and receive intelligence which renders him unable to eat at all. The mind acts upon the body through its threefold states of intellect, sensibilities and will. The celebrated John Hunter says: "I am confident I can fix my attention to any part until I have a sensation in that part." The great influence of attention upon the sensory ganglia is shown in the ability to recall a visual impression after a long interval of time. Sir Isaac Newton says he once looked at the

sun for a long time in a mirror. He then went into a dark room, and by thought could have the spectrum return. By concentrating his fancy upon them, he could have the light and colors as vivid as when he has just looked at the sun. Finally he had to shut himself up in a dark room to divert his imagination from the sun; for if he thought of him, the image would return, although he was in the dark. It is an axiom in science that every part of the body sympathizes with the mind, for whatever affects the mind affects also the body. St. Francis d'Assisi, one day when exhausted by fasting and prayer, imagined that God ordered him to open the Bible, that he might therein learn his will. The book was opened three times, and every time at a description of Christ's suffering. The pious monk regarded this as a sign that he should realize the Saviour's sufferings more vividly than he ever had before. He carried this so far that he suffered pains in his hands and feet, which resulted in inflammation, and finally in ulceration.

It is evident that the influence of the body upon the mind is fully as great as the influence of the mind upon the body. God made man in his own image. This applies to the body as well as to the mind. "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. i. 27). There is nothing else in the universe so much like God as is man. Christ did not take the nature of angels, but he became a descendant of Abraham. The time will come when the saints will judge angels. The body of man was made out of material previously created. Nearly every nation has a tradition that its first inhabitants sprang from the soil. The Greeks called themselves autochthones, from the belief that they were born of the soil of the land they inhabited. In Genesis, second chapter, which is an amplification of the first, we learn that man is a compound being, consisting of body and spirit (Gen. ii. 7). From analysis we learn that the body is composed of sixteen material elements, eight of which are metallic, and eight non-metallic. The metallic are aluminum, calcium, copper, magnesium, manganese, potassium, sodi-

um and iron; and the non-metallic are carbon, nitrogen, oxygen, hydrogen, chlorine, phosphorus, sulphur and silicium. Traces of a few others have lately been discovered. This was the most perfect machinery ever made. It was not, however, until God breathed into it the breath of lives that man became a living soul. The Hebrew word for life, in Gen. ii. 7, is *hayyiyim*, from the word to live; and it is in the plural number, which shows that it should be translated "lives" instead of "life." This takes a prop from the edifice of materialism. The body is the house in which the mind dwells. When the house wears out, or is destroyed, the inhabitants must necessarily leave it. Any injury to the house will, for a time, affect the dweller. It is not difficult to understand why a vigorous mind requires for its home a strong body. The mind intimately sympathizes with every change in the body. The condition of the stomach and action of the heart affect the attention, comprehension and memory. A change in the structure and functions of the brain induces insanity, which, indeed, is a very helpless and deplorable condition.

From the wonderful influence of the body upon the mind, the following arguments have been deduced in favor of materialism:

1. That we know the mind only as connected with a material organism. The activities and phenomena of the mind are exerted through the body, and we only know the mind as connected with a material structure.

2. The powers and capacities of the mind are developed along with those of the body. As the lower orders of the body are first developed, so the lower powers of the mind are first unfolded.

3. Our knowledge chronologically comes from sensation; so the mind is dependent upon the body for much of its knowledge and many of its enjoyments.

4. Our first acquired ideas all have reference to sensible objects. From these facts the materialist concludes that the mind is only a culmination of material existences. To the

above we must add the following facts, and I think that we can then reach a safe conclusion:

(1) The phenomena of the mind are in kind unlike the phenomena of the body. Extension and impenetrability are the essential properties of matter, while thought, feeling and volition are the essential attributes and characteristics of the mind.

(2) While our knowledge is chronologically developed by sensation, there are primary principles which logically exist in the mind previous to this development. The maxim, "*Nihil in intellectu quod non prius in sensu*," is not strictly correct. There are some things in the intellect not in sensation; for there are ideas and emotions derived from man's moral nature.

(3) The mind is self-active. The brain is its organ, and through this instrument it communicates itself to the world. Every mental action uses up some brain tissue, and there has to be a nerve supply. While the brain is the organ of the mind, the brain is material, and matter can not move itself. The mind must therefore be impelled to action by its own energy.

(4) The mind distinguishes itself from the brain. There were some ancient philosophers who claimed that the world created God instead of having been created by him. Analogous to this is the doctrine of modern materialism, which teaches that the brain is not the instrument of the mind, but a machine which produces the mind. The most eminent of Greek philosophers clearly distinguished the mind from the organ through which it acts; and we by self-consciousness can certainly do the same. The artist is conscious that he forms in his mind a picture before he places it on canvas. There is a great distinction between a musician and the instrument upon which he plays. While this is true, it is also necessary that the instrument also be in good condition. Not even a Beethoven could play well upon a poor organ; nor can the mind act well when it has a poor brain upon which to play. God intends both body and spirit to be preserved blameless.

WILL ALL LIFE END IN DEATH?

I think not, and will present one argument in this connection to prove the contrary. It is deduced from the instructive anticipation of a future state implanted in the very nature of man. He is not satisfied with his present enjoyments, but is looking forward to something better. There is nothing in this world that will fully satisfy him.

Hope's aspirations never die,
Its richest brightness never wanes;
So its star will yet adorn
The glories of a cloudless sky.

God's attributes are all divine,
Man is like unto his God;
So the essence of immortal truth
Must in him forever shine.

God to man his life secures,
That man his life may share;
So man's life must forever last,
While God himself endures.

A young man starts in life, and thinks that when he earns ten thousand dollars he will be happy. He accomplishes the object of his desire, and is no better satisfied than when he commenced. No amount of money in this world will satisfy him. The same thing is true in acquiring knowledge, and no amount of erudition will satisfy the longings of the human soul. Was Archimedes satisfied with his great discovery? Certainly not. It only stimulated him to further progress. The discoveries of Newton and Franklin so stimulated the mind of man that wonderful progress has been made in scientific pursuits. The present and the past do not satisfy the longings of the human soul, but man is always anticipating something better in the future.

"Hope springs eternal in the human breast;
Man never is, but always to be blest;
The soul, uneasy and confined from home,
Rests and expatiates in a life to come."

It is natural for man to desire a future state of existence, and he shrinks with horror at the thought of annihilation. In the study of the constitution of man we find that the Creator has given him no natural desire that he has not provided some legitimate means for its satisfaction. Nothing has been created in vain. Man has sight, but light was created for its satisfaction, and the organ of sight is adapted to the light, which is external to it. The sense of hearing has sound for its counterpart, and the sound is external to it. Man was created with the sense of taste, and food is designed for its satisfaction. As God has made such wise provisions for man's longings and desires, it must be that he has also made such provisions for man's instinctive desire for a future state. There is no stronger desire in the constitution of man than his desire for a future life. You seldom converse with a man who has given up all hope in this life who does not anticipate a better state of things in the unseen world. I, of course, speak of persons who have lived right.

It must be so. Plato, thou reasonest well.
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out a hereafter,
And intimates eternity to man.

—Addison.

CHAPTER II.

THE GREATEST PROBLEMS IN ANTHROPOLOGY.

WHENCE CAME MAN?

In order to satisfy my own mind on the question of evolution, I have given special attention for the past five years to the study of biology. To my own mind, there is no conflict between creation and evolution. I define evolution as creation by law. God is in nature, and works through nature in accomplishing his great designs. There is unity in life as well as unity in nature, and lower life is made to administer to the wants of the higher life. There is really no greater mystery in the creation of the first man than there is in the creation of man at the present time. If the reader will give special attention to the study of embryology, he will reach the same conclusion. The first man was created by God, and men at this present time are the offspring of God. In biological work, I have found it very interesting to compare Agassiz and Darwin. Haeckel claims that Cuvier and Agassiz kept back biological science fully half a century. Professor Haeckel is greatly mistaken; and I very much fear that his materialistic and atheistic views will interfere with biological progress much longer than fifty years. Even evolutionists themselves admit that Agassiz established the laws of succession of living forms, and that he did more than any other man to perfect the method of comparison, by the use of which biology has made great advancement in recent times. This method of comparison has really made biology an inductive science. It is also a great benefit to sociology, and is called the historic method. From the above facts, we can clearly see that Agassiz prepared the way for Darwin. So far as *religious science* is concerned, it makes no difference which position is true; viz.: the theory of the substitution of one species for another, or the theory of Darwin of the transmutation of one species with another. It required the power of God to bridge the chasm, whether it be accomplished

by the substitutional theory of Agassiz or the transmutation theory of Darwin.

The concessions of evolutionists themselves condemn the materialistic and atheistic theory of evolution. Mr. Darwin, in "The Descent of Man," says: "We have seen in the last chapter that man bears in his bodily structure clear traces of his descent from some lower form; but it may be urged that, as man differs so greatly in his mental power from all other animals, there must be some error in this conclusion. No doubt the difference in this respect is erroneous, even if we compare the mind of one of the lowest savages, who has no words to express any number higher than four, and who uses no abstract terms for the commonest objects of affections, with that of the most highly organized ape. The difference would, no doubt, still remain immense, even if one of the highest apes had been improved and civilized as much as a dog has in comparison with its parent-form, the wolf or jackal. The Fuegians rank among the lowest barbarians, but I was continually struck with surprise how closely the three natives on board H. M. S. 'Beagle,' who had lived some years in England, and could talk a little English, resembled us in disposition, and in most of our mental faculties." We take the following from Professor Huxley, in "Evidences of Man's Place in Nature": "It must not be overlooked, however, that there is a very striking difference in absolute mass and weight between that of the lowest human brain and that of the highest ape—a difference which is all the more remarkable when we recollect that a full-grown gorilla is probably pretty nearly twice as heavy as a Bosjes man, or as many a European woman. It may be doubted whether a healthy human adult brain ever weighed less than thirty-one or two ounces, or that the heaviest gorilla brain has exceeded twenty-one ounces."

Professor Le Conte bridges this chasm by recognizing God's immanence in nature, and it is certain that the power of God was necessary to develop man from pre-existing material, whatever may have been the character of that material. The fol-

lowing from Professor Le Conte, in "Evolution and its Relation to Religious Thought," is worthy of very careful attention: "The way of evolution toward the highest—*i. e.*, from protozoan to man and from the lowest man to the ideal, the divine man—is a very *straight and narrow way*, and few there be that find it. In the case of organic evolution it is so straight and so narrow that any divergence therefrom is fatal to upward movement toward man. Once get off the track, and it is impossible to get on again. No living form of animal is on its way manward, or can by any possibility develop into man. They are all gone out of the way. There is none going right; no, not one. The organic kingdom developing through all geological times may be compared to a tree whose trunk is deeply buried in the lowest strata, whose great limbs were early separated in geological times, whose secondary branches diverged in middle geological times, and whose extreme twiglets, and also its graceful foliage, its beautiful flowers, and luscious fruits, are the fauna and flora of the present day. But this tree of evolution is an excurrent stem, continuous through the clustering branches to the terminal shoot—man. Once leave the stem as a branch and it is easy to continue growing in the direction chosen, but impossible to get back on the straight upward way to the highest. In human evolution, whether individual or racial, the same law holds, but with a difference. If the individual or race gets off the straight, narrow way toward the highest—the divine ideal—it is hard, very hard, to get back on the track. Hard, I say, but not impossible, because man's conscious voluntary effort is the chief factor in his own evolution. By virtue of self-activity, through reason and co-operation in the work of evolution, man alone of all created things is able to rectify an error of direction and return again to the deserted way."

Dr. W. B. Carpenter, in his "Mental Physiology," deals the following deadly blow at materialistic and atheistic evolution: "In regard to the physical universe, it might be better to substitute for the phrase 'government by laws,' 'government

according to laws,' meaning thereby the direct exertion of the Divine Will, or operation of the First Cause in the forces of nature, according to certain constant uniformities which are simply unchangeable, because, having been originally the expression of infinite Wisdom, any change would be for the worse." I knew Professor Dana and heard him lecture. He says, in his great work on geology, "The evolution of the system of life went forward through the derivation of species from species, according to natural methods not clearly understood, and with few occasions for supernatural intervention. The method of evolution admitted of abrupt transitions between species, but for the development of man there was required the special act of a being above nature, whose supreme will is the source of natural law." Jevons, the great logician, who is also an evolutionist, says: "The precise reason why we have a backbone, two hands with opposable thumbs, an erect stature, a complex brain, about 223 bones, and many other peculiarities, is only to be found in the original act of creation. I do not, any less than Paley, believe that the eye of man manifests design. I believe that the eye was gradually developed; but the ultimate result must have been contained in the aggregate of causes; and these, so far as we can see, were subject to the arbitrary choice of the Creator."

While I fully believe that God's method of creating has been according to law, or by evolution, I ask all my readers, who for a moment question God's immanence in nature, to ponder well the following facts:

(1) The theorists themselves admit that the records of geological history do not fully support the hypothesis that one species has been transmuted into another. The chain of physical continuity has been broken, and strange forms suddenly introduced without any intimation of their appearance. The ocean steamer is an evolution of the dugout, but the dugout could not be transmuted into an ocean steamer.

(2) Instinct in the lower animal does not seem to be the result of cultivation, but a direct gift from God. All persons

know something of this wonderful gift on the part of the busy bee, but it is only the working bee that is a builder and honey-maker. It does not inherit this instinct from its parents, for neither the drone nor queen bee works, and the working bee has no posterity. Mr. Darwin himself was never able to overcome this difficulty.

(3) All vegetable or animal life requires a seed or germ to start the process of development. It is not conceivable that material substances, even when assisted by electricity, can produce an egg or a seed. All vegetable and animal life, therefore, require a power outside of material substances to account for their wonderful phenomena.

(4) If man is a development from the highest type of animal creation, what has become of the intermediate link between man and the brute? Science can give no account of any trace of such a link. It can not be found either between the living or the dead. The development hypothesis can not rid itself of the miraculous, for if such a development ever did exist, it required a miracle to stop it. Science can not properly separate itself from the supernatural.

(5) The most helpless in infancy of all animal creation is man. In his struggle for existence with other animals he would be placed at a great disadvantage. It would have required a miracle to preserve the life of the first infant in case the evolution theory is correct. The mind of man was necessary before the body of beast could be given up; and if the mind of man was given at the time the body of beast was given up, then there was a new creation.

(6) the evolution theory alone can not account for the intellectual and moral powers of man. It was the mind of Newton that discovered some of the grandest principles of scientific advancement. That mind, which changed the very face of material creation, could not have been simply the product of material forces. The mind of Bramante, which conceived St. Peter's long before the great building was erected, was itself causative, and not confined simply to material causation. Man

is conscious of his own freedom and of a law of right, and can not simply be the result of helpless material forces.

(7) The philosophy of history clearly teaches that civilization was learned from without, and that no really barbarous nation has ever been able to initiate civilization. All tradition seems to point back to the fact that primeval man had a knowledge of a Supreme Being. It is a fact that barbarous nations believe that there was a time when they were more highly civilized. Evolution alone can not account for these facts. As races, men may so degenerate as to die out, but man never reverts to any type of monkey. Domestic animals may become wild, for the wild state is natural to the brute. The civilized state is natural to man, and when he forsakes it he dies out, if not redeemed by some external influence.

There is certainly true evolution, but no theory of evolution can be substituted for God himself. The atheistic evolutionist can not banish God from this universe; for it is certain that we live, and move, and have our being in him. If the theory of abiogenesis or spontaneous generation were ever to be established, it would not affect Christian theology. It would simply be God's method of creating. If God could make man from the dust of the earth, it is certain that he could produce life from the dust, if he thought proper so to do. We should remember that the forces of nature are simply God's agents.

It is an interesting problem to know when man first made his appearance upon the earth. Scientists are now well agreed that all human beings have a common ancestry, and the doctrine of the unity of the race seems to be well established. The unity of the race seems evident from the following facts: (1) All tribes, from the blackest to the whitest, have a general likeness in the structure of their bodies and the working of their minds; (2) all races are fertile with one another. The following facts make it evident that man has been on this earth a long time: (1) It certainly required a long time for the development of the races; (2) much time was also required for the development of the different languages; (3) the progress of mankind in civilization at the dawn of history makes it evi-

dent that man had been on this earth a long time. The flint instruments in the old drift-gravels of Europe make it evident that man lived when the glacial period, with its Arctic climate, was passing away. It is evident, even from geological hints, that primeval man was not created in Europe, but had come from the east. In proof of this, we may state the fact that even in the later stone age there was continuous migration from Asia to Europe. The movements of mankind have always been westward in regions west of Chaldea, and in regions east the movement has been in the direction of Tartary and China. I will discuss this question minutely in a work I am preparing on "The Geographical March of History and Civilization."

It is thought by some that the state of primeval man was that of savage—even below that of the lowest savage of the present age. We read that the first man was endowed with the power of speech, and had ability to name the lower animals. He may not have been intellectually eminent, but he was morally innocent. That he did not practice savage customs is evident from the following reasons: (1) Cannibalism and infanticide are the most common practices of savage life. It is evident that primeval man was not guilty of either, or we would not now have any race. (2) Savage races are very cruel to their women. Even the lower animal is not cruel to the female, and it is not at all probable that primeval man was cruel to his mate. These savage customs to which we have alluded, and which could not have been primeval, seem to indicate that other savage habits and customs have taken their origin in a tendency to degradation on the part of man. For example, primeval man practiced monogamy, and polygamy originated in a tendency to develop backwards. It is a creation on the part of man, and not in harmony with God's law of marriage given at the beginning.

Professor Alexander Winchell organized the first geology class to which I ever belonged, and I ever after that kept up with his work. I heard his lectures on "Geology and Genesis." I have also read his work on Pre-Adamites. I am not prepared

to fully accept his theory; but if it is true, it does not contradict the beautiful poetic description of creation contained in the first two chapters of Genesis. Adam is presented by the inspired historian as the ancestor and type of the Messiah. After his departure from Eden, we learn that there was great deterioration on the part of some of the descendants of Adam, and they doubtless adopted a savage life. The same thing can be said of some of the descendants of Noah. Will there ever be a type of animal superior to man? This is certainly an interesting problem. I think man is the highest type, for the following reasons: (1) All geological ideas and preparations converge in man. Everything preceding man seems to have been designed for his use, and the system of nature is so arranged as to stimulate his thinking powers. All vertebrate development seems to have reached its consummation in man. (2) Man's superiority over the brute creation seems to indicate that God had a special purpose in bringing him into existence—a purpose beyond everything else created. (3) Man's universal geographical range makes it evident that God intended him for the consummating type of creation. All other animals are limited in their geographical range, but not man. He is monarch of this earth. His erect posture enables him to subdue the earth, and contemplate the heavens.

The Christ of history is the perfect man. Organic evolution reached its goal in the first Adam; human evolution finds its consummating type in the second Adam, the Lord from heaven. Christ is the ideal man, and the work of evolution now is to bring humanity up to this ideal. In evolution, a goal is not only the completion of one stage, but it is also the beginning of a higher stage. It introduces a higher plane of life, with higher capacities. As man is the completion of animal evolution, and also a birth into the higher plane of spiritual life, so Christ is the completion of human evolution, and also a birth into the higher plane of divine life. When we become Christians, we have a higher spiritual life implanted into our natures, which relates us directly to the invisible and spiritual universe.

WHAT IS MAN?

Everything preceding man appears to be a prophecy of his appearance upon the earth. That he has a close relationship to the animal below him, no one will for a moment question. That he also has elements in his nature relating him to the world above him, is just as evident. He occupies that hiatus that would otherwise have been unoccupied between the natural and spiritual worlds. His nature seems to be made up of the grossness of the one and of the refinement of the other.

Some philosophers, looking only at the material side of man, have defined him simply as an intelligence assisted by organs. In his bodily organization man is, of course, an animal, and he is the perfection of animal progress. The student of geology is necessarily convinced that man stands at the head of animal creation. Any true definition of man must include his relationship to the lower animal, but it must not stop there. While man is an animal, he is much more than an animal. He is an organized, intelligent being, endowed with the powers of abstraction and conscience.

Man was created in the image of God. This is not a personification of some object or force of nature, but the God of the first chapter of Genesis. Between the attributes of Jehovah and those of man there is a great difference, and this makes it possible that man could have been formed in the image of God. The Creator of man, as described in the beginning of the Old Testament, is worthy of man's Redeemer as found in the New Testament. The unity of the Bible is shown in the manifestations of God's love to man.

Man was created in the image of God in intellect. He has ability to fully recognize his own personality, and know definitely his own identity. He commences with certainty, and his own nature contradicts any theory of absolute agnosticism. The agnostic might be asked how he knows that he does not know, for when he makes an affirmation he contradicts his own theory. There are things that we can positively know, for God did not create the senses and reason to deceive us. Man can

reason from cause to effect, which enables him to subdue nature, and advance civilization. Man is a progressive being, and the way in which he utilizes all the forces of nature is perfectly marvelous. It certainly does not yet appear what we shall be. Man is so constituted that he can even know things invisible, and, through nature and revelation, he is enabled to know God, whom to know aright is life eternal. Pope thus speaks of the wonderful powers of man:

"See him from nature rising show to art!
To copy instinct then was reason's part;
Thus, then, to man the voice of nature spake—
So, from the creatures thy instructions take:
Learn from the birds what food the thickets yield;
Learn from the beast the physics of the field;
Thy arts of building from the bee receive;
Learn from the mole to plough, the worm to weave;
Learn of the little nautilus to sail,
Spread thee their oar, and catch the driving gale."

Man was made in the image of God in his sensibilities. Almost inseparably connected with intellect is feeling. Buddhists and Pantheists may conceive of what they call God without feeling, but nature and revelation teach us nothing about such a God. The God of nature and revelation is a God of feeling, and man was made in his image. Every effect must have an adequate cause, and the sensibilities of man can not be accounted for upon any other hypothesis than that the God who created man is a God of feeling. Man is in the image of God in knowledge, for in some things he is able to know as God knows; so in feeling he is in God's image, for he is able to feel some things as God feels. God loves man, and has given many manifestations of this love; so we are taught to love him, because he first loved us. So long as man retains capacity to love God, he has not entirely lost the image in which he was created.

Man was also created in the image of God in his freedom of will. Dr. Carpenter makes free will power in man the distinguishing characteristic between him and the lower animal.

Man is conscious of having a personal free will, which can act as a cause. In freedom and causative power man is, then, in the image of God. Man is, therefore, held responsible for his conduct. Society never attributes right or wrong to a beast, but man is the subject of moral obligation. Man may deny his freedom, but society treats him as free. Suppose that a murderer, who has been condemned to death, declares upon the gallows that his will was not free, and he could not help it. He might enlist some sympathy, but it would not be of much benefit to his neck. Man was made in God's image, and is free because his Maker is free. As God's vicegerent in this world, man himself can originate causes. He is held strictly responsible for the effects of the causes he originates. From what we have written, it is evident that man was created in the image of God as himself a creator, and was intended to have dominion in this world. Shakespeare thus speaks of him: "What a piece of work is man! How noble in reason! How infinite in faculties! In action, how like an angel! In apprehension, how like a god!"

No student of human nature can deny the fact that man is so constituted that he will worship. He is naturally a religious being, and will worship something. It is also a fact that he becomes assimilated to the moral character of the object worshiped. These facts make it quite certain that no idolatrous nation can extricate itself from idolatry. There is no hope for the elevation of savage nations except by presenting to them ideals from without. The view of human nature which we have taken makes it very certain that the progress of humanity has resulted from God's revelation to man. When all races fully accept that religion which teaches the fatherhood of God and the universal brotherhood of man, then true culture will result in the perfection of humanity.

WHITHER IS MAN BOUND?

In this connection we will confine our argument for a higher destiny for man to the almost universal belief of mankind in a future state of existence, or the immortality of man. Com-

parative theologists are now fully agreed upon the correctness of this proposition.

The doctrine of a future state of rewards and punishments was believed in by the ancient Egyptians, Chaldeans, Babylonians, Greeks, Romans, and, in fact, all the nations of antiquity. The doctrine of Zoroaster largely prevailed in Media, Babylonia, Assyria and Persia, and there can be no question in reference to his belief in immortality and a future state. It is even claimed by some that the New Testament doctrine of rewards and punishments was derived from Zoroaster and the Persians. If this were true, it would not affect the doctrine, for Zoroaster taught a great deal of truth. Christ did not come to destroy any truth that existed before his mission, but he came to give force and vitality to all truth. The writings of the early Greek and Roman poets show that those nations firmly held to the belief that the righteous would be rewarded after death and the wicked punished. Homer graphically describes the descent of Ulysses into Hades, and Minos, in the shades below, distributing justice to the dead assembled around his tribunal, and deciding the everlasting fate of those assembled around his judgment-seat. The poems of Ovid and Virgil are in harmony with the teaching of Homer on this subject.

I am satisfied that writers do not always represent correctly the belief of many nations on the subject of the future. Things familiar are used to represent the future, as this is the best that can be done in the imperfect language of man; and nations are supposed to have materialistic conceptions of the future when really their ideas are more spiritual. Mohammed's view was certainly materialistic; but not as much so as many are disposed to think. His representation of paradise is an intensification of the happiness of this life; and he could not well have conveyed his thoughts to the Arabs in any other way. He believed in the spirituality of God, and must have had a higher conception of the future life than simply that of an earthly paradise. The North American Indians appear to have had very material ideas of the future; but they believed in the

Great Spirit, and in the land of spirits, and must have used earthly things simply as the symbols of the felicity of a future state. Their belief, however, in a future state establishes the fact that the most widely scattered tribes of mankind have fortified their minds with a prospect of happiness commensurate to their desires beyond the confines of this present world.

E'en the poor Indian, whose untutored mind
Sees God in clouds, or hears him in the wind;
Whose soul proud science never taught to stray
Far as the Solar Walk or Milky Way;
Yet simple nature to his hope has given
Behind the cloud-topt hills a humbler heaven;
Some safer world in depth of woods embraced,
Some happier island in the watery waste,
Where slaves once more their native land behold,
No fiends torment, no Christian thirsts for gold;
And thinks, admitted to yon equal sky,
His faithful dog shall bear him company. —*Pope.*

There is no belief more fully established by the universal consent of mankind than is the doctrine of a future state. Even the skeptical Mr. Buckle clung to the belief in the immortality of the soul. In his "History of Civilization" he claims that it approaches nearer a certainty than does any other belief.

Sure there is none but fears a future state;
And when the most obdurate swear they do not,
Their trembling hearts belie their boasting tongues.
—*Dryden.*

CHAPTER III.

THE GREATEST PROBLEMS IN PHILOSOPHY.

WHAT IS PHILOSOPHY?

Philosophy is the highest and truest science, for it specially pertains to causes, effects and principles. It has for its object the investigation of those fundamental principles upon which all knowledge and all being ultimately rest. Various definitions have been given of this science of first principles by the philosophers of the past. According to Ueberweg, one of the most full and complete writers on the history of philosophy, philosophy is the science of first principles; it is included under the general name "science," but differs from the remaining sciences in that it is not occupied with a limited province of things, but with the nature and laws of whatever actually exists. Lord Bacon confines philosophy to that part of human learning which specially pertains to the reason. Sir William Hamilton substantially accepts the Aristotelian view of philosophy, that it is equivalent to a knowledge of things in their origin and causes. The word "philosophy," which means a love of wisdom, is first found in the writings of Herodotus. It is attributed to Pythagoras, who selected it as a more modest title than sophist or wise man. The word was appropriated and popularized by Socrates. He preferred it as more modest than the arrogant designation of the sophists. As a final definition of philosophy, we will say that it is a rational system of fundamental principles.

EXTREME TENDENCIES.

In the early history of the race, philosophy and religion were united. They did not separate until the time of Thales, the first Greek philosopher. With him properly commences the history of philosophy. As we find a dualism in race and religion among the Greeks, so, also, do we find a similar dualism in philosophy. The Ionian philosophers had a tendency to re-

alism, which led to materialism; while the Pythagoreans had the opposite tendency to idealism, which led to pantheism. Epicureanism and stoicism were the prevailing philosophies at Athens in the time of Paul, and they had a similar tendency to the Ionian philosophy on the one hand, and to the Pythagorean philosophy on the other.

As ancient philosophy had two extreme tendencies—the one to an extreme realism, the other to an extreme idealism, both leaning to infidelity—so we find in modern philosophy similar tendencies leading to *sensationalism* and *rationalism*. We go to France for the development of the one, and to Germany for the development of the other. The sensationalism philosophy has had a widespread influence, and it has been destructive to the effects of a pure religion. It was at one time the creed of the greater part of philosophical Europe. Hobbs and not Locke was the originator of it. "*Nihil est intellectu quod non prius fuerit in sensu*," was the psychology of Hobbs, and not necessarily the psychology of John Locke. Sensationalism led to materialism, which has been destructive to the principles of a pure religion. Materialism prepared the way for atheism, which is the grossest form of infidelity. The history of Germany shows that idealism has been as deleterious in its tendency as has been its extreme realism. Pantheism has greatly injured both philosophy and religion, especially in Germany.

THE GOLDEN MEAN.

This is the only remedy for extremes. In the history of Greek philosophy, Socrates was the man of action, Plato the man of literature and Aristotle the man of science. They represented the *golden mean* philosophy. While they were all philosophers, in the progress of culture, they specially represent the phases mentioned. Socrates went about as a preacher of righteousness to all; Plato handled language so artistically as to become a general favorite; but Aristotle came with the dissecting-knife in his hand, and addressed himself to those who were willing to make dissections for the sake of knowledge. He

was pre-eminently a man of science, and has left us the means of expressing many of our ordinary thoughts.

Greek philosophy was a preparation for Christianity in the development of a scientific and universal language exactly adapted to the purposes of Christianity. The Platonic philosophy did much towards perfecting the Greek language; for no Greek ever wrote or spoke purer Attic than did the celebrated Plato. The Greek tongue became to the Christian more than it was even to the Roman and the Jew. There has been a good deal of discussion about the *golden mean* taught by Aristotle. It must be remembered that Aristotle's view was thoroughly Greek and based on the analogy of art. The object of the Greek was to avoid the too much and the too little, and in this way attain to perfection. Temperance was the mean between greediness and indifference, and liberality was the mean between prodigality and stinginess. While the Aristotelian system of ethics was by no means perfect, it was an important preparation for that system which is perfect. Christianity presents the perfect ideal, which can make this world a paradise. We have shown that the master minds of ancient philosophy occupied the *golden mean*; and the same thing can be said of modern philosophy. Locke, Kant, Hamilton, Lotze, and, in fact, all the leading lights of modern philosophy, occupied the golden mean between materialism and pantheism. These philosophies perfectly harmonize with Christianity. For several years I have given a good deal of attention to the philosophy of Herbert Spencer, and I have no great difficulty in harmonizing his philosophy with theism and even with Christianity. Recently I have read John Fiske's "Cosmic Philosophy," and he insists that his master, Herbert Spencer, is in perfect harmony with a true religion. He severely condemns materialism.

THE RELATION OF PHILOSOPHY TO THE PHYSICAL SCIENCES.

Science is classified knowledge, and it is very intimately related to philosophy. In fact, each of the sciences has its own philosophy. While science requires observation and experi-

ment, it is more than these. Experimenters are to the scientist what hod-carriers are to the mason. This fact is well illustrated in Darwin's "Origin of the Species and Descent of Man." Darwin was a philosopher as well as scientist. Science requires something more than simply registering and classifying facts. It is the thinkers, and not simply the observers, who have given us a century of natural science. Nature does not impress its laws upon a passive mind. The intellectual element in true scientific pursuit brings the scientist into sympathy with the philosopher, and the true scientist and profound philosopher will not come into conflict. When the laws of nature have been discovered and systematized, science has accomplished its work; then philosophy steps in to explain what lies beyond. The scientist has no right to contend that all knowledge must be confined to his province. When the scientist disparages all other pursuits in order simply to magnify his own, he is only a scientist in name.

The post-Kantian philosophy in Germany went to a great extreme, and tried to ignore the scientific method. Fichte, Schelling and Hegel carried the speculative tendency to such great extremes that they regarded experiment as beneath the dignity of philosophers. This did great harm to philosophy as well as science; for there can be no true philosophy which is not based upon the scientific principle. While philosophy took this extreme tendency in Germany, positivism in France and other countries has gone to the opposite extreme. It would even exclude psychology from the category of science. Prof. John Fiske, of Harvard, in his "Cosmic Philosophy," points out plainly the dangerous tendency of the positive philosophy.

True scientists and true philosophers are avoiding these extremes, and they are seeing more plainly the reciprocal relationship of science and philosophy. Science can not do without philosophy; for those problems springing from the depths of science, and which can not be separated from it, are philosophical. Neither can philosophy do without science, for it must be

based upon scientific facts and principles. Science prepares the way for philosophy. Kant went from physics and mathematics to ethics and metaphysics. Lotze went from medical studies to philosophy. Helmholtz, the great scientist, has adopted the principles of the Kantian philosophy, and the leading scientists of England are really the followers of John Locke. It is safe to state that the leading scientists of the world now emphasize the fact that scientists at the present time are greatly lacking in philosophical training. Professor Ueberweg says that "the so-called empirical sciences would have to abandon their scientific character if they wanted to reject all thoughts transcending direct experience." The following is from Professor Huxley: "The reconciliation of physics and metaphysics lies in the acknowledgment of faults upon both sides; in the confession of physics that all the phenomena of nature are, in their ultimate analysis, known to us as facts of consciousness; in the admission of metaphysics that facts of consciousness are practically interpretable only by the methods and formulæ of physics; and, finally, in the observance of both physical and metaphysical thinkers of Descartes' maxim—as-
sent to no proposition the matter of which is not so clear and distinct that it can not be doubted."

We have seen that the difference between science and philosophy is very largely a difference in degree. Each science reaches generalizations that pass over the line into philosophy. When, in the science of biology, Mr. Darwin discusses the agency of natural selection in modifying the characteristics of species, he passes over the line into philosophy. Every science in its highest aspects extends into the territory of philosophy. Philosophy differs from science in its greater generality and abstractness.

Dr. Buchner and other materialists greatly misrepresent modern science. Materialism and atheism have no place for cause distinct from phenomena. This is not the doctrine of modern science. Professor Tyndall has shown that materialism does not result from discoveries in molecular physics, and

Professor Huxley has shown that there is nothing in physiology to lead to materialism. Herbert Spencer has demonstrated that from a scientific standpoint materialism is utterly untenable.

THE RELATION OF PHILOSOPHY TO PSYCHOLOGY.

Psychology treats of mental activity, and it is the natural history of the soul. It is thus very intimately related to philosophy. In England, since the days of David Hume, there has been a tendency to identify philosophy and psychology. By reducing philosophy to psychology, Hume makes the mind a passive recorder of phenomena, where it should really be a lawgiver. He makes empiricism a law, when it only furnishes material for law. He thus fails to do justice to the mental factor in all experience. In his efforts to discard all innate ideas, he rejects the innate in all mental processes. The Socratic school treated psychology as a part of physics, and modern philosophers have frequently treated it as a part of metaphysics. Psychology is a natural science so far as method is concerned; but mind and matter should always be considered as occupying different provinces. The monistic tendency is to favor materialism, when it appears to be in the ascendancy. No thought without phosphorus, said Moleschett. This is deceiving. Phosphorus is one of the most important ingredients of brain substance, and of course the brain is the organ of the mind. True philosophy distinguishes the mind from the organ upon which it acts. The materialist simply uttered a piece of truism that no one denies. It is about the same as to say that there can be no vision without an eye. The antithesis between the phenomena of matter and the phenomena of mind is such that it can never be abolished. In the nature of things, it is not possible to show that a certain quantity of molecular motion in nerve tissue can be transformed into a definable amount of feeling. The wonderful progress made during the past fifty years in the analysis of physical and psychological phenomena has tended to the complete overthrow of materialism. Whatever may be the parallels between physical and psychological phenomena, when you undertake to make them meet, you find the

same difficulty that Malebranche had with his *occasional causes* or Leibnitz with his *pre-established harmony*. There is a fence between the two that can no more be taken down than the gulf between Dives and Lazarus. Herbert Spencer teaches that matter can not produce mind, but matter itself may be a manifestation of mind. Mr. Spencer is no materialist.

As psychology is the basis of philosophy, the mistakes of psychology will necessarily affect philosophy. It is a great mistake to identify psychology and metaphysics. Metaphysics is a necessary part of philosophy, while psychology is only the basis. A careful study of psychology should always precede the study of philosophy. If the philosopher has a thorough knowledge of psychology, he is not in much danger of going into either materialism or pantheism. I am truly glad that we are now having a special revival in the interest of psychological studies.

THE RELATION OF PHILOSOPHY TO RELIGION.

Philosophy and religion may be compared to two circles which intersect; while their spirit and method are different, they have very largely the same object in view. Religion depends largely upon faith, and philosophy largely upon reason; so we can harmonize them by having a believing reason, or rational faith. When reason and faith ignore each other, there must be conflict. As philosophy is based upon that element in man's nature we call reason, and religion upon that element we call faith, it is not difficult to see how unnatural would be a conflict. In one sense philosophy as well as religion is of divine origin, for God made man a philosopher in giving him reason.

Whatever may have been the origin of religion, it is based upon an essential element in man's nature, and it is consequently natural. If it originated in the lowest fetishism, this would be no more against it than the fact that all knowledge began in a crude way, is against science and philosophy. It is no exaggeration to say that man will no more quit worshipping than he will quit eating.

All the great religions of the world present problems to philosophy; and if philosophy can explain them from a natural standpoint, it will give new revelations to the system of nature. When God works through nature, it is as much God's work as if he worked in some other way. It appears to my mind natural that God should work through nature, and I believe that the forces of nature are messengers of God. What a man's philosophy is, will also be his religion. If he is a sensationalist in philosophy, he will be a materialist in religion. If he is a pantheist in religion, you will find him an extreme idealist in philosophy. All true reformers should reject a philosophy which will rob humanity of its heart, and accept the *golden mean* philosophy, which harmonizes with true religion. Lotze, the greatest of recent philosophers, shows plainly that there is harmony between a true philosophy and a pure religion. What has been called rationalism is most irrational in the fact that it rejects the true limits of reason and the reasonable demands of the heart. The *golden mean* philosophy is the mediator between science and religion. Many of the physicists of the present day are far from being true to the original meaning of science. Science originally denoted classified knowledge; but now there are many things called science that are mere speculations. Nature, when properly interpreted, always tells the truth; but there are afloat in the world as many incorrect theories of science as there are untrue systems of religion. At the time of Jacobinism in France, that country was flooded with more than seventy geological theories, all of which were supposed to contradict the Mosaic cosmogony. None of these theories have stood the test of time, while Genesis is read by more people than ever before, and its truthfulness impresses the human mind more and more as civilization advances. There is nothing more uncertain in this world than the various theories based upon an effort to interpret nature. Everything is so uncertain that the text-books in science have to be changed every few years.

There can be no just conflict between the reasoning part of man's nature and the religious part; nor can there be any

conflict between God's will impressed upon nature and revealed in the Bible. The man who studies nothing except the physical sciences is apt to become one-sided, and conclude that there is no truth except in his department of study. The facts in his case are that he is not religious enough to form a correct judgment on religious subjects. Man has in his nature a religious element, the development of which is just as scientific as the development of reason. As the Bible contains the truest and purest form of religion, it is better calculated to develop man's religious nature than is any other book. While we fully believe in the infallibility of the Bible in the purposes for which it was written, we are far from believing in all the theories based upon it. The Bible has been abused in the hands of its friends, and some have endeavored to make it teach on scientific subjects exactly the opposite to what it really teaches. Scientists have held the Bible responsible for false theories which some have tried to deduce from it. In this way science and the Bible have been regarded by some as the antipodes of each other. In order that man may properly judge of the true relationship of science and religion, it is not only necessary for him to study the Bible, but he must also study God's unwritten word.

The true mediator between science and religion I believe to be philosophy. For about three centuries the world has been agitated by an unnatural strife between the scientific and religious classes. Many battles have been fought, and much learning expended, but the longer the war continues, the more hostile the parties become. Several positions have been developed with regard to the reconciliation between science and religion. There are extremists, who believe reconciliation impossible; another class, called indifferentists, care nothing about the subject; the skeptics are opposed to it. It now remains for the true *golden mean* philosopher to go to work in earnest in order to unite that which should never have been separated.

The objector states that philosophy has also had extreme tendencies. The history of both ancient and modern philosophy verifies the truth of this statement. It appears that the philo-

sophical tendencies in both ancient and modern times have been very much the same. The tendencies were either to an extreme realism or an extreme idealism. These tendencies, however, were not so much in the masters as in their disciples. There is no difficulty in harmonizing the Socratic, the Platonic and the Aristotelian philosophies with Christianity. We find the truth in the golden mean between extremes, and the masters have usually avoided the extremes. The *golden mean* philosophy is true eclecticism in that it accepts the truth contained in all systems, and as rapidly as possible unifies it. We should avoid both the extremes of nescience and omniscience, and study with the true philosophic spirit both God's written and unwritten word, and find the true harmony which exists between them.

PROBLEMS IN PHILOSOPHY PROPER.

Metaphysics.—Metaphysics is well named, for its contents properly lie beyond physics. It is a department of study into which all thoughtful minds will to a more or less extent enter. This interesting study investigates the ultimate nature of reality. Ueberweg says it is "the science of principles in general, so far as it is common to all being." Professor Lotze says: "Metaphysics is the science of the real, not of the merely thinkable." Reality is the means by which we distinguish an existing object from the non-existing. It is not merely that which is thought, but exists whether we think it or not. If we think at all, we must come to metaphysical problems. In the study of the infinite, of the soul, and of the cosmos, the philosophic student will always find plenty of unsolved problems. He will always find the study interesting and profitable, if he will pursue it in the spirit of the *golden mean* philosophy.

1. Is there *intelligent reality* in the Final Cause of the visible universe? The necessities of thought force us to the conclusion that all things depend upon one *Supreme Being* who alone is self-existent. When we apply the word "substance" to this Being, we always mean the infinite agent, one and indivisible. Consequently we can not view the finite as part of the infinite, but as a product of the infinite. The infinite is not a

passive substance, but the basal cause of the universe. From its effects, it is evident that the infinite has knowledge of itself and of its activities, and governs itself accordingly. Logic forces us to conclude that our fellow-beings have minds, because they act as if they had. By the same logic we are forced to conclude that the infinite has mind, because it acts as if it had. The system of nature certainly shows as much order and purpose as do the actions of men. We are forced, therefore, to conclude that there is mind in the infinite, if we affirm that there is mind in man.

2. Is there *reality* in the human soul? When the intellect rises above the impressions of sense, it deals purely with mental products. Our senses teach us external reality, and self-consciousness teaches us internal reality. There is as much evidence of the reality of the soul as there is of the reality of matter. The most recent results of physiology, as well as psychology, recognize mind as *sui generis*; and our intellectual operations require this as much as physical processes require us to postulate matter. Dr. Carpenter, in his "Mental Physiology," teaches that there are influential nerve arcs as well as automatic arcs. These imply that while there is automatism in man there is also free agency. Physiology and psychology unite in this decision. Ferrier, in his "Functions of the Brain," locates intellect in the frontal lobes. He claims that if one lobe be removed, all mental operations may still be carried on, notwithstanding the fact that one-half of the body is paralyzed. I think we may safely conclude that microscopical investigation shows that the soul is an agent external to the nervous mechanism which it sets in motion. We, therefore, without hesitation affirm that the soul is an entity, distinct from other objects, and moving in a world of its own. Metaphysics as plainly establishes the reality of mind as physics establishes the reality of matter?

(3) Is the invisible universe *real*? Philosophers have drawn a distinction between phenomena, or reality as it appears to the senses, and noumena, or reality as it appears to thought.

Phenomena are the basis of our knowledge of noumena, and noumena are inferred from phenomena. It has been claimed by some philosophers that noumena are unknowable, but this is about the same thing as to say that we do not know what we think. I think Herbert Spencer uses the term in the sense of comprehend, and in this sense it is largely true. There are many things we know that we do not fully comprehend. Sir Isaac Newton claimed that space and time are attributes of God. If this be true, God exists, for space and time of necessity exist. Space and time will always of necessity exist. The events that measure time in this world will pass away, and in that sense time will be no more; but we can not conceive of the non-existence of space and time. The visible universe implies the invisible, whence it came. The conservation of energy and persistence of force point plainly to the reality of the invisible universe.

Noetics.—Noetics is a search for the true theory of knowledge. Skepticism pronounces all knowledge mere opinion. It is strange that some agnostics can go far enough to even claim to know that all knowledge is mere opinion. The same extreme tendencies that existed among the Greeks are also quite common among modern philosophers. This is quite evident from the writings of Hume and Comte. This skeptical tendency is not confined to philosophy and theology, but extends also to science. The Italian philosopher, Farrari, who died in 1877, denied even the possibility of science. He uses the following language: "Logic and nature are contradictory in themselves and between themselves, and thought, which would dominate facts by applying itself to their real elements, is of necessity involved in error."

In the discussion of this question it is necessary to come to an agreement as to what knowledge is in itself. Some seem to think that knowledge coextends with the contents of consciousness. This is not true; for emotions, volitions, opinions and beliefs are not knowledge. Knowledge is objective, universal, and depends upon inherent necessity. When discovered by one

mind, it can be imparted to others. Knowledge is power; even the mind is helpless in view of it, and there is no freedom except in submission to it. Knowledge is an apprehension of the truth. Truth is something real, and exists even when we do not know it. When we are fortunate enough to perceive it, we possess knowledge. Faith must be based upon knowledge in order to be reliable, and knowledge largely depends upon faith. If we can only know that which is absolutely demonstrated, then we can not know anything. Something that needs no demonstration must be regarded as certain. If everything has to be demonstrated, then there is nothing upon which demonstration itself could rest. The denial of self-evident truth is destructive to all knowledge. Even the demonstrations of mathematics depend upon self-evident truths. The origin of knowledge has been much discussed by philosophers, and there have been extreme tendencies. The truth is found in the *golden mean*. The question of innate ideas has been much discussed since the days of Descartes. A failure to define terms has largely made this discussion fruitless. Locke clearly proved that these ideas are not born with us, but only appear in consciousness after experience. Of course, no sensible philosopher would claim that the mind at birth has ready-made ideas lying around in consciousness. Leibnitz clearly saw the mistakes of the past, and made it plain that while the mind had no notions at birth, it certainly had certain aptitudes, which, with proper development, gave necessary truth. Even Locke himself would not have seriously objected to this position. Kant rejected innate ideas in the literal sense as much as did Locke, but taught that there are certain innate conditions of knowledge, which are the mind's contributions to percepts and concepts. He insisted that while all knowledge begins with experience, all is not the product of experience. So we see that the *golden mean* philosophy harmonizes the positions of the great masters. Even extremes sometimes correct each other. For example, sensationalism affirms for the outer sense, what intuitionism affirms for the inner. If we credit the testimony of the one, we must

also credit the testimony of the other. These extremes thus correct each other, and the truth is found in the golden mean.

The intellect should aim at truth in its greatest perfection. Thus intellectual progress depends upon the amount of thought put into the results of observation and experiment. A proper use of the eyes and ears is essential to the perfection of knowledge as well as the exercise of the brain. While the region of pure thinking is certainly difficult, when thought is the result of wise training, it is itself the corrective of wrong thinking. Take, for example, the word "substance," which has led to much false philosophy. If it had been carefully defined, such need not have been the case. The same thing can be said of the words "cause," "spirit," "matter," "consciousness" and "person." Clearness in the use of words and terms is very essential to the progress of philosophy.

Aesthetics.—God has placed in man's nature a faculty by which he can perceive and feel beauty in both nature and art. The very image of God in creation is comprehended in the sense of beauty. The adjective "beautiful" may be used to designate the quality in an object that excites in man the emotion of beauty; the emotion may be designated by beauty, and the beautiful may be used to represent the intellectual antecedent of the emotion of beauty. We must be careful, and avoid all extremes in the discussion of this subject. As in philosophy, so in art, there have been the extremes representing rival schools. The truth is in the golden mean. Idealism leads to mysticism, and realism to sensualism. Both extremes have always been deadly foes to art. When art has been most successful, the golden mean has been adopted.

Some eminent æsthetic philosophers have taken the position that art's only mission is to please. I can not agree with these gentlemen, but must insist that the mission of both nature and art is to minister to life. Art should represent life. Nature is the expression of the very life of God, and all legitimate art is the expression of that which is godlike in man and his life. Man is the offspring of God, and that which is purest and best

in man is most like God. Nature is alone the work of God, and that which is best in art is most true to nature. For example, God expresses an idea in a beautiful landscape; man's sense of beauty is excited by it, and he paints a picture. While insisting that art should harmonize with nature, I do not mean that it should be a servile imitator. It can make combinations that will greatly heighten beauty in a natural object; but it should never contradict nature, and its combinations should be found somewhere in the world of matter or the world of mind.

Nature, which is the work of the great Artist, is designed to minister unto life. The sun, the moon and the stars, the blue expanse above our heads, the ocean, are all without meaning except as they relate to life. The inorganic feeds the animal; the animal feeds man, and the animal life of man is designed to minister to the higher life of the spirit. There is life everywhere—from the animalcule to the highest angel in the heavens. God, through nature, ministers to life. Beauty in nature is not for beauty's sake, but it is for the good of man.

As nature, the work of the great Artist, ministers to life, so all true art is not an end in itself, but is designed to minister to the life of man. A work of art which ignores life's mission is either without value, or a thing of mischief. An artist should always consider, before painting a picture, what there is in him that can be expressed on canvas so as to minister to the life of others. The immortality of Grecian art resulted from its ministering to the highest life of its age.

A young artist once asked Michael Angelo if his work would live. This great sculptor replied, "The light of the public square will test its value," thus confessing his own incompetence to fully decide its fate. The greatest works have not always been appreciated by those who lived at the time of their production; but their high mission was reserved for those who lived in a more advanced age.

Ethics.—As æsthetics deals with the beautiful, so ethics deals with the good. It considers man as a free moral agent in his relationship to God. The nature of conscience and es-

sence of right also belong to ethics. It consequently has to do with the most interesting and important problems of life.

From the days of Socrates to the present time, philosophers have been searching for the standard of right. All the ethical schools are usually comprehended under two schools; viz.: the intuitional and the utilitarian. There is much truth in both schools, and also extreme tendencies. The *golden mean* philosophy is essential in solving ethical as well as all other problems.

The intuitional school finds the standard of moral conduct inherent in man, and not learned from experience. If we understand by this that the capacity for morality is innate, the position is correct, and it places ethics upon the same basis as noetics and æsthetics. Some intuitionists have gone to an extreme, and maintained that moral ideas are innate. This, of course, subjects intuition to the same objection as the doctrine in general of innate ideas. The doctrine that there is a basis for morality in the very constitution of man does not exclude proper utility. Intuition and utility may be compared to two circles, which have much in common. All candid ethical writers must admit something innate; also that experience must develop ideas, and that the useful is very essential. To my mind, intuition refers to the source, and utility to the end. The word "utility" is rather an unfortunate word in this connection, as the useful is means towards an end. Its use, however, is now so general that we can not well discard it. The theory of utility has been carried to a great extreme, and some writers seem to use it in the sense of external, and produce a system of externalism. The faculty or power of the mind by which we perceive and feel the right and wrong in the intention and choice can receive no explanation from any system of mere externalism. Even those who plead for the greatest good to the greatest number would not apply it personally. They apply it to society, but society has to be purified and elevated by individuals. Utility certainly has an important place in ethics, but it is far from being everything. Society can not do without conscience, much less can the individual. We may not always

be able to tell what the right is, but this does not interfere with the absoluteness of conscience. Conscience deals with the motives, and we know when we intend the right. We can consider what ought to be without any reference to our emotional nature. Feeling, however, is apt to enter in when it comes to personal application. The fact that I can choose the right, without reference to feeling, is itself proof that I choose for the sake of the right and not for the pleasure produced. Pleasure may be a concomitant of the choice, but I choose for the sake of the right. Man is, consequently, a free moral agent like unto his God.

CHAPTER IV.

THE GREATEST PROBLEMS IN SOCIOLOGY.

WHAT IS SOCIOLOGY?

The word "sociology" literally means a discourse about society. It is one of the most recent, and, at the same time, the most important, of the sciences. While in all ages much has been written in reference to the welfare of society, sociology really took its origin with Auguste Comte. Comte's "Positive Philosophy" contains the germs of the modern science of sociology. Herbert Spencer, who has been one of Comte's severest critics, thus writes: "We must not overlook the greatness of the step made by M. Comte. His mode of contemplating facts was truly philosophical. Containing, along with special views not to be admitted, many thoughts that are true, as well as large and suggestive, the introductory chapters to his 'Sociology' show a breadth and depth of conception beyond any previously reached. Apart from the tenability of his sociological doctrines, his way of conceiving social phenomena was much superior to all previous ways; and among others of its superiorities was its recognition of the dependence of sociology on biology." We take the following from Lester F. Ward's "Dynamic Sociology": "So far as M. Comte's views on social statics are concerned, they must be classed as generally unsound; but with him this is nothing new. He seems to possess the rare power, everywhere manifest throughout his works, of weaving upon a warp of truth a woof of error. The iron consistency of his general logic is in strange contrast with the flimsy fallacies that fill out its framework, and stare at the astonished reader at every page. He is a great general in the army of thinkers; but when he descends, as he continually does, to meddle with the brigades, regiments and platoons, he throws them into confusion by the undue severity and amazing stupidity of his commands."

The great industrial changes, which have taken place since the French Revolution, have called special attention to social conditions, and have tended to develop the science of sociology. Among the many writers on the subject, Herbert Spencer has doubtless attracted the most attention, and he has probably done more to develop the science than has any other writer. While Mr. Spencer makes sociology depend too much upon biology, and his sociology in many respects appears to end where sociology should properly begin, I have found his works more suggestive on the subject than the productions of any other author. Mr. Spencer has certainly shown that sociology is very closely related to biology. We speak of the "body politic," which, though a metaphor, clearly has a biological origin. Growth is a very important word in both biology and sociology. As we ascend in the scale of life, the organs of the material body become more heterogeneous and their functions more difficult to understand; they present more difficult problems to the biologist. The same thing is true of the body politic. Analogy, however, should not be pressed too far. Some have argued that as the material body matures, grows old and dies, the same thing can be said of the body politic. There is here a great difference. The organs of the human body give way, and there are none to take their place. The same thing can not be said of the body politic. Individuals die, but even better prepared individuals are ready to take their place.

Heredity is an important word in both biology and sociology. It is a two-edged sword cutting both ways. It can be used for the good of the individual and the good of society; but when it runs in the wrong direction, it is very dangerous to both. Any arrangement in society which retards the multiplication of the best and facilitates the multiplication of the worst, is extremely dangerous. I believe in helping the dependent classes; but any help which enables the vicious to propagate their kind is very unfortunate. There is a class in society which should not marry and bring up offspring. Just how to prevent this is one of the most difficult problems in sociology.

Adaptation is an important term for the biologist and sociologist. Every species of organism is always adapting itself to its conditions of existence. The negro, the Hindoo and the Fuegian can live in climates fatal to Europeans. It is surprising, however, the extent to which Europeans can gradually become adapted to all climates. Adaptation teaches the importance of maintaining the best social conditions, so that men may in time become fitted to fulfill these conditions spontaneously. In case society, by relaxation of proper social conditions, permits retrogression, then reformation is necessary, and the process of adaptation has to be gone over again.

THE RELATION OF SOCIOLOGY TO PSYCHOLOGY.

The sociologist should have a thorough knowledge of psychology. A true theory of mind is essential to a true theory of conduct, and all rational legislation must be based upon a true theory of conduct. While we have a great system of education, it is not sufficiently based upon a true theory of mind. Most persons think that knowledge is sufficient to keep the individual from crime, which is certainly not the case. It is not knowledge that is the moving agent in conduct, but the feeling that is excited by it. The drunkard knows the fearful consequences of his conduct, yet he is not deterred by the consciousness of the fact. In order to stop him from drinking, there must be excited in him sufficient feeling to antagonize his desire for drink.

The education of the intellect alone will not prevent crime. In fact, some of the greatest criminals have been well-educated persons. Statistics well establish the fact that a very large number of persons who have committed murder by poison were well educated. When we examine carefully the course of study from the common school to the completion of a university education, we do not find much in it to influence character. It may the better prepare the criminal for his ruinous work upon society. I fully believe in training the intellect, but education should be so shaped as to influence the character,

It is not, then, so much intellectual training as moral training, that is essential to the diminution of crime and the improvement of conduct. It is quite universally admitted that the Bible influences moral conduct as does no other book. Professor Huxley claims that it forms a moral substratum to education that no other book forms. From the psychological fact above discussed, we may safely conclude that there is no other book so important to the sociologist as is the Bible.

While sociology is the newest, it is certainly the most comprehensive and important of the sciences. We define sociology as the scientific classification of all social phenomena.

THE EVOLUTION OF SOCIETY.

Historical sociology does not sustain the golden age of the past sung by Ovid, Virgil and Horace. Whatever may be true in reference to the garden of Eden, it is very evident that, after Adam's fall, his descendants deteriorated rapidly, and the condition of the race soon became very low. In fact, this seems to be clearly the teaching of Genesis as well as that of science. Evolution teaches deterioration, but this is an exception to the general law of progress. So we soon find the movement of humanity upward.

Even among the lower animals, we find anticipations of man as a social being. Nearly all animals are social. Among the different species of mammals, you find but few individuals that lead isolated lives. The pioneers of the West found broad roads through the wilderness worn by the movements of multitudes of bison. Where salt could be found, their trails were like beaten roads round a city. When the Russians took possession of Siberia, it was so densely peopled by gregarious animals that it required hunters two hundred years to subdue it. The animal is naturally social.

The savage man no more than the civilized man will naturally live in isolation. The savage tribes of Australia, the numerous tribes of Africa, the inhabitants of Greenland and Iceland, afford sufficient evidence that man is a social being, and does not normally live in isolation. Where the circum-

stances of civilization require even partial isolation, even this tends to give way to aggregation. In the development of the United States the isolation of families appeared a necessity, but even this is giving way to new conditions. It is estimated that fully one-third of the population of this country now live in cities, and in the Eastern States about one-half.

In the evolution of society, we find the family one of the first of institutions. In fact, we find it anticipated in the lower animal. Below the birds, there is not much social composition found. Nearly all birds, however, live in families; the males help build the nests, provide food, and protect the offspring. One great writer declares that genuine marriage can only be found among birds. The whale is true to his mate, and continues to live with her through life. The orangutan, the gorilla and the chimpanzee have the family instinct quite well developed.

Social anthropology plainly teaches that the lowest savages live in families. In some cases, marriage is only temporary. Among the Mincopis, the father lives with the mother until the child is weaned, and then seeks another wife. Among all savage tribes, we find that divorce and remarriage are very frequent. In some parts of the world, polyandry is practiced, and one woman is married to several brothers. In some parts of southern India, however, a woman's husbands are not related to one another. Polygamy, in which one man has several wives, is much more common than polyandry. It is not confined to savage tribes, but exists to this day in Turkey and China, and continued in one of the Territories of the United States until rendered unlawful by the authority of the nation. The only form of marriage that is now sanctioned among Christian nations is monogamy. It is what Christ teaches that God intended from the beginning.

The social aggregate above the family, we term genetic, because of a real or fictitious relationship. Mr. Freeman claims that the village community of the Aryan world is an inheritance from prehistoric antiquity. The Teutonic form of

the primitive village community is known as the Mark; that is, a defined boundary-line. All belonging to this community are supposed to be related to one another through descent from a common ancestor. In this respect, we find that the mark community agrees with the gens or clans. So it is evident that the earliest form of political union in the world was blood relationship, and not territorial continuity.

The tribe includes village communities, and it usually claims large territory. The North American Indians had extensive hunting-grounds; but they lived in small villages, usually placed at the mouth of a creek, or on the shore of a lake. The tribe has a head chief, who is usually judge in most serious matters. In some cases, the tribe is composed of several clans, and the clans are so independent that they are mistaken for separate tribes.

In the evolution of society, the social mind, under the influence of external circumstances, forced tribes to form a federation, which resulted in national consciousness. The historic words of Thucydides have always been sad ones to me. When I think of the downfall of Athens, which city produced such a high civilization, it makes me feel sad. It is evident, however, that the Greek idea of a free city was such that national consciousness on the part of the Athenial Confederation could not be so developed as to form a permanent nation. It was different with Teutonic civilization. It passed directly from the tribal stage to that of national organization, before cities could occupy the foremost position. Besides, when Teutonic nations were forming, the cities of the Roman Empire had all learned to recognize a master in the person of the emperor. When we fully understand the difference between Græco-Roman civilization and that of the Teutonic race, we are better able to appreciate the stability of our social and political system.

Language has had much to do with the evolution of society. The lower animal has intellect, memory and will; but language appears to be the Rubicon he has never crossed. The dog barks as he did at the beginning, and the cock crows as he did in the

days of Simon Peter; but language is the social glory of man. We do not see how society could have well developed without it. Whatever may have been the origin of language it was certainly one of God's best gifts to man; and it proves, even more than the upright form, that man was made in the image of God.

THE INEQUALITIES OF SOCIETY.

The following language is from Professor Huxley: "Even the best of modern civilization appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express the opinion that if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater domain over nature which is its consequence, and the wealth which follows upon that domain, are to make no difference in the extent and the intensity of want, with its concomitant physical and moral degradation, amongst the masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away, as a desirable consummation." We must face the fact that although society is much in advance of what it was centuries ago, it is still in great agony because of manifold inequalities. Even in America, the land of the free and home of the brave, a dangerous plutocracy is rapidly developing. If this tendency can not in some way be checked, it will not be another century before Dives will find himself in Hades. Mr. Froude gives a very cheerless picture of the Old World. He claims that a million of persons own the soil of Great Britain; that the House of Lords possesses more than one-third of its area, and that the great estates are continually devouring the small estates adjoining them. Three dukes own more than one hundred thousand acres each. In this connection, I wish to suggest a few remedies for the inequalities of society.

1. The individual should be made to feel that he must support himself and those dependent upon him. It is certain that

the working class wastes fully half of their earnings in this country.

2. Our educational system should be made more practical. Mr. Henry George says that to educate men who must be condemned to poverty is to make them restive. Education is a failure unless it teaches men how to make a living.

3. We should abolish the liquor traffic, which is a prolific cause of pauperism.

4. There should be a limit to the amount of property that any man can bequeath to his children. When the children have a start, the rest should go to the state, unless it is by will given to benevolent institutions. Society has rights as well as children.

5. Corporations should be so guarded by society that they can not enrich the few at the expense of the many.

6. There should be a graduated income tax, so that the burdens of government would fall upon the rich, who are most protected.

7. There should be a maximum of wealth. I do not believe that an individual can honestly acquire enough of this world's goods to injure society; but a maximum of wealth would reach the dishonest.

8. The state or county should guide the energies of those who can not make a living. Some are as deficient in this respect as are the blind, or deaf and dumb. The state should have co-operation farms and other industries by which the energies of those who can not make a living, can be guided. Of course, when one is so trained that he can make a living, he should have the privilege of doing so. Civilization should banish pauperism by looking after him who can not take care of himself. Society may be able to so guide his energies that he will become useful.

SOLUTION OF SOCIAL PROBLEMS.

The influence of woman in the solution of social problems is itself an important problem. No one can question the fact that woman is naturally a social reformer. Society must have

the best of reasons for limiting the natural abilities of woman in reference to the wider activity to which she is so well suited. As a matter of fact, society has no reason for limiting her activities except such as grow out of blind sentiments. Many of the customs which interfere with the expansion of woman's capacities extend back to the days of barbarism. Under the influence of such customs, Lord Byron says: "I regard them [women] as very pretty but inferior creatures, who are as little in their places at our tables as they would be in our council chambers." This sentiment grows out of the morals of Byron, and wherever you find similar morals, you will find a similar sentiment.

All persons will admit the moral and social influence of woman in the family and the church. The family is one of the oldest and most sacred of institutions; but it is largely the moral and social influence of woman that holds the family together. The same thing can be said in reference to the church. The best workers in all departments of church activity are the women. Of course, there are some positions in the church to which men are better suited; but the moral and social influence of woman is essential to the success of every department of church work. In the selection of pastor and other officers of the church, the women vote the same as the men. The state is a divine institution as well as the church, and it has a special mission to society. There is certainly no good reason why women should vote in church matters and not also in state matters. When women vote for all officers of the state, from President down, there will be a great change in the moral character of those who hold official positions in the state. The vote of woman is very essential to good government in this country.

The problems of pauperism and intemperance are among our most difficult social problems. They are very closely related. Pauperism must be distinguished from poverty. Poverty may be the means of causing persons to struggle to a higher life, but pauperism always degrades. The poor we will always have

with us; but pauperism must be banished, or our civilization is in danger. Mr. Booth speaks of the submerged tenth in London, and in all our great cities fully one-tenth of the inhabitants are paupers. The environment of the pauper is such that there is no hope of his rising. Something must be done for him. I suggest the following remedies for pauperism:

1. There should be compulsory education, and all the children of the pauper class should be required to attend school. Education should be made more practical, and all the children should be taught how to make a living.

2. The energies of paupers should in some way be directed by the state, and their environment should be changed. Large state or county farms should be provided, and the state should superintend the work of paupers until they can be so trained as to make a living for themselves. Pauperism should not be continued far into the twentieth century.

3. The abolition of the liquor traffic would go a long ways toward solving the pauper problem. The whisky problem is itself one of our most difficult problems. All will admit the evil of the traffic; but it is so mixed up with politics that it is difficult to bring it before the nation upon its own merits. If this could be done, I believe the American people would at once abolish this ruinous traffic. I am fully convinced that the vote of woman is essential to the destruction of this malignant parasite upon the body politic.

The labor problem is one that demands solution. We certainly, in this age, need a more equitable distribution of the products of industry. That the condition of the laboring classes is now better than at any other period in the history of the world, no one can well question; but it is equally certain that it ought to be much better than it is. Whatever mistakes labor organizations may have made, they are very essential to the elevation of the laboring classes. It is difficult to tell to what extent capitalists would have gone, had it not been for the existence of these organizations. Like centrifugal force, they have prevented everything from going to the center. Capital

will ultimately be forced to compromise with them, and give labor its rights. In fact, there is already a tendency to co-operation and profit-sharing. I am also convinced that a reaction has already set in against the accumulation of great fortunes into the hands of the few. Society is willing for men to have what they can earn honestly, but it will drive pirates from commerce as it has driven them from the sea. I hope the time will soon come when we will have a comptroller of commerce as well as a comptroller of currency, and that the watering of stock by great corporations will be strictly prohibited. If this had been the case, millions of dollars could not have been stolen from the Erie corporation and the Union Pacific Railroad. We greatly need a comptroller of commerce connected with our Interstate Commission.

Another problem which now confronts society is the method by which gambling can be abolished in the great centers of stock and produce exchange. The law looks after the man who gambles in a gambling-house, though the bad results are comparatively small, and mostly to himself; but the law does not appear to reach him in case he gambles in an exchange, where the results are widespread. This is very much like saying, if a man purchases poison for himself, he shall be punished, but if he places it in a water-supply, where hundreds will suffer, he shall go free. These large speculative sales are ruinous to the conditions of safe and prosperous trade. The commercial force of large cities is too frequently on the side of wrong-doers. The general welfare of the country requires the prohibition of gambling in high places. Social reformers should continue the agitation until they secure a law, and enforce it, against these gamblers and pirates in the business world, which are greatly interfering with the progress of society and civilization. If some of these public gamblers of New York, Chicago, and other great cities, were in the penitentiary, it would be a great blessing to the country.

WILL THERE BE A SOCIAL MILLENNIUM?

While I oppose every form of materialistic and atheistic evolution, I as fully believe in a true evolution as I believe in the laws of gravitation. Both science and the Bible point to the future for the golden age of civilization. Sociology as well as revelation teaches that there will be a millennium. The organized forces which will ultimately bring about this golden age in the history of humanity are the following:

1. The Family. In the history of this divine institution, we find constant progress, although among some civilized nations there have been fearful tendencies to deterioration. We sometimes become discouraged on account of the number of divorces in this country; but never in the history of the world has the family had so great an influence in promoting genuine progress as at the present time. The Christian family will do much towards bringing about a social millennium.

2. The Church. The church is certainly the greatest ethical force in advancing a true civilization. Mr. Kidd, in his excellent work on "Social Evolution," claims that Christianity is the principal cause of the progress of western civilization. It is quite certain that religion has been the great ethical factor in all social progress. The history of the Chinese, Persians and other Oriental nations, as well as the history of the Greeks and Romans, fully establishes this fact. Mr. Lecky and other rationalistic writers claim that there is no substitute for religion in advancing the moral progress of the race. Mr. Lecky thus speaks of the Roman religion, which so profoundly influenced Roman civilization: "It gave a kind of official consecration to certain virtues, and commemorated special instances in which they had been displayed; its local character strengthened patriotic feeling; its worship of the dead strengthened a vague belief in the immortality of the soul; it sustained the supremacy of the father of the family, surrounded marriage with many imposing ceremonies, and created simple and reverent characters profoundly submissive to an overruling Providence and scrupulously observant of sacred rites."

When Christianity was introduced into the Roman Empire, its moral force had great social significance. Its enthusiasm differed from anything that had ever been witnessed upon the earth. At the introduction of Christianity, infanticide was almost universal; but the moral force of Christianity abolished it. So late as the period of Napoleon the First, the idea of universal empire was considered a legitimate national aspiration. The ethical force of Christianity has rendered such an ideal quite foreign to our civilization. Even skeptical writers admit that the moral force of Christianity has abolished slavery. The spiritual enthusiasm of Christianity will finally bring about a social millennium.

3. The Nation. The Christian nation will develop the highest civilization. The Reformation has done much towards developing the Christian nation. Professor Marshall, in his "Principles of Economics," lays great stress upon the change which the Reformation wrought upon the English character. He says that "its doctrines deepened the character of the people, reacted upon their habits of life, and gave a tone to their industry. He also claims that the family relations of those who have adopted the reformed religion are the richest and fullest of earthly feeling; there never has been before any material of texture at once so strong and so fine with which to build up a noble fabric of social life." More and more, as time moves on, will the Christian nations come to the front as the mightiest factors in the world's onward progress.

God is the ruler of the nations; he has determined the times before appointed and the bounds of their habitations. The nation which ignores God soon passes from the field of action, and is only known upon the pages of history. God designs the nation, as well as the family and the church, to bring about the perfection of humanity. The nation has its own special place and vocation in the evolution of society. As there is a divine order in the calling and founding of the family, there is also a divine order in the calling and founding of the nation. It has its foundation in the will of God, and its mission is one of right-

eousness. The Christian nation is, therefore, one of God's special agents in bringing about a social millennium. The center of history is the personal Christ, and this is the center toward which the nations move. The Christ of history will, then, ultimately bring about the millennium of science and the millennium of revelation.

PART II.

THE GREATEST PROBLEMS IN THEOLOGY.

CHAPTER I.

THE PHILOSOPHY OF RELIGION.

WHAT IS RELIGION?

In all discussion, we should give careful attention to definition. Many unfortunate controversies could have been avoided if both parties had clearly defined their terms. It is important at the beginning of this chapter to know exactly what religion is. Cicero derives the word *religio* from *re-legere*, to consider, in contrast with *nec-ligere*, to neglect. Lactantius and others derive it from *re-ligare*, to rebind. The philosopher Kant identified religion and morality, and he claims that when we look upon all our moral duties as divine commands, we are religious. This definition is too narrow; for while religion includes morality, it includes more. No definition of religion can be correct which leaves out the element of worship.

Fichte, the immediate successor of the great Kant, takes exactly the opposite view to that of his master, on the question of religion. He separates morality and religion, and makes religion almost identical with knowledge. He says that religion gives to a man a clear insight into himself, answers the highest questions, and thus imparts to us a complete harmony with ourselves, and a thorough sanctification to our minds. While there is much truth in this definition, like that of Kant, it is only partial. True religion includes the morality claimed by Kant and the knowledge claimed by Fichte, but it means more.

Schleiermacher makes religion dependence, and Negel makes it freedom. According to the first, religion consists in our consciousness of absolute dependence on something which, though it determines us, we can not determine in turn. While this definition contains truth, it is not sufficiently comprehen-

sive, and Hegel reduces it to an absurdity by stating that if consciousness of dependence constituted religion, the dog would be the most religious of beings. According to Negel, religion ought to be perfect freedom; for it is neither more nor less than the Divine Spirit becoming conscious of himself through the finite spirit.

Comte in France and Feuerbach in Germany make man both the subject and object of religion. They do not think that man can know anything higher than himself, and that humanity should be the true object of worship. History teaches us that when humanity has been the object of worship, there has been a fearful tendency to worship the lowest elements of human nature. We readily perceive that religion is very difficult to define, and we have almost as many definitions as we have religions in the world. While it is scarcely possible to give a definition of religion which would be descriptive of all the religions of the world, we can so define it as to distinguish the object of religious consciousness from other objects of consciousness, and also distinguish our consciousness as applied to religious objects from our consciousness as applied to other objects. This does not mean that we have a separate consciousness for religion, but that consciousness varies as it is applied to different objects. I define religion as that element in man's nature which enables him to apprehend and reverence the Infinite. I know this definition is not complete, but it is the best we can do. Reverence, of course, leads to external worship; but as Max Muller has taught us, there are religions which have no external worship. While there are exceptions, such do certainly exist.

RELIGION IS NATURAL TO MAN.

When the time comes that man in this world neither eats nor drinks, then the time may come that he will be without religion. We would consider the question as to the origin of hunger and thirst as an idle one; yet hunger and thirst had an origin. It would hardly be possible to separate the origin of hunger and thirst from organic life. We might imagine the

existence of creatures not needing food or drink, but this is so contrary to what we know of nature that we reject it as practically impossible.

In the discussion of the origin of religion, some have supposed that there is no God, and that in time man was able to invent one. This makes the stream rise higher than its source, and is consequently an impossibility. Others have thought that while God really exists, man was developed without any sense of his existence, and that the acquisition of this sense was the work of time. It is evident that no new sense has been developed in man since his creation, and that at the beginning he had the same religious element in his nature that he has at the present time.

While it is evident that man at the beginning did not have that high conception of God that Christians have at the present time, still he believed in higher beings than himself. The essence of God, which is light, love and spirit, was revealed to us through the mission of the Son of God. While monotheism, in a sense, was the primitive form of religion, still man's idea of God was a very different thing from what it is at the present time. In the childhood of the race, man's ideas must of necessity have been childish. As the child looks up to its father, man would naturally have looked up to a higher being.

It is evident that there is something in the nature of man which causes him to worship a superior being. It is not important in this connection to know whether this results from instinct, reason or tradition; the fact remains that man is a being who will worship. In all ages and among all races man has worshiped something which he supposed to be endowed with attributes of a superior being.

MAN BECOMES LIKE THE MORAL CHARACTER OF THE OBJECT
WORSHIPED.

Man looks upon the character of the object he worships as possessing perfection. He condemns in himself everything unlike this character, and approves everything like it. He, of course, abandons everything in himself not like his god, and

approves of everything in his life like unto the object he worships. Of course, his character and conduct will depend upon the character of his deity. If the moral character of the deity is defective, then the moral character of the worshiper will of necessity be defective.

The worshiper will do everything in his power to gain the favor of his deity. If the deity is a god of war, then the worshiper will be warlike. All opposed to this deity will be hated with an intense hatred. If the object of worship happens to be the goddess of impurity, then the worshipers will try to gain the favor of the goddess by living impure lives. Among the Mohammedans and Mormons many became polygamists who would have preferred a life of monogamy. They went against the highest inclinations of their natures because they thought their religion required it.

The moral character of the object worshiped, becomes the moral character of the worshiper. History fully illustrates this fact. The supreme deity of the Assyrians was warlike, and they were a very warlike and cruel people. The ancient Egyptians were animal worshipers, and bestiality, the lowest vice of human nature, was common among them. The city of Corinth, the eye of Greece, was given to the worship of Venus, and the most sacred persons of that city were prostitutes, consecrated to the worship of the goddess. The Northmen, who finally overran the Roman Empire, were worshipers of Odin and Thor. The gods were bloodthirsty and cruel, and the worshipers were of like nature. Their greatest delight was in scenes of blood and slaughter. It was thought that one of their hero-gods, after having destroyed many others, destroyed himself; hence it became disreputable to die a natural death, so many, who escaped in battle, committed suicide, believing that this would be the means of introducing them into the halls of Valhalla.

It is scarcely possible for an idolatrous nation, by means within itself, to extricate itself from idolatry. The purest forms of idolatry are found in its early history. Prof. Max Muller has shown that Fetishism is comparatively recent in

the history of idolatry, and that the word originated with Portuguese sailors. The worship of the sun, moon and stars was doubtless one of the earliest forms of idolatry, and it appears to have been quite universal in the early history of the race. All idolatrous nations point back to the time when their worship was purer than at present. They seem to realize that they have departed from a purer faith embraced by their fathers. Paul explains that when they knew God, they did not glorify him as God, but became vain in their imaginations and their foolish hearts were darkened.

The history of idolatry furnishes abundant evidence that development took a wrong direction. Many of the customs of savage nations reduce the people to the most revolting slavery. We frequently find these superstitious practices connected with tribes having a favorable environment. The country of Dahomey is rich in products, and affords every facility for a high civilized life. Yet we find fearful customs which demand the almost daily sacrifice of human life. The imagination of the people is so corrupted that they think the only way to satisfy a malignant Being more powerful than themselves is by the free sacrifice of human victims. The constant tendency is downward.

The animal worship of Egypt has been an interesting subject for investigation on the part of Egyptologists. It is strange that so highly civilized a people would worship animals. Careful attention to the origin of this worship will show that it was not so impure at the beginning. When we seek the visible presence of the Creator in his works, we find it most imminent in the wonderful instincts of lower animals. Egyptian idolatry is a good illustration of the tendency in human nature to develop in the wrong direction.

Comtism itself is only animal worship in a higher form. His abstract conception of humanity is only an intellectual Fetish. M. Comte himself declared that he worshiped the *creature man* as the consummation of all other creatures. This is certainly animal worship in a purer form. As man is higher

than the animal, Comtism may be much higher than other forms of animal worship. As man sometimes goes even below the brute, the worship of humanity may become the lowest form of idolatry. Comte appears to have been a very high-minded man, and would, of course, worship the highest and purest in men and women. Alexander, who was a very impure man, was worshiped, and Napoleon Buonaparte, who was not at all angelic in his make-up, has been, on account of his marvelous success, the idol of many. During the French Revolution, the worship of humanity was symbolized by a woman, but by no means one of the purest of women. The worship of Venus among the ancients was the worship of woman, but it was the worship of the vilest of women. It is evident that Comtism may become a very degrading form of idolatry.

It is evident that in religion itself evolution is liable to work in the direction of degradation. Mohammedanism, the last of the historic religions, is of great interest in this connection. The tendency to corruption commenced even in the life of the founder of this religion. Mohammed was his own most corrupt disciple. Before he became a conqueror, his life was pure, but ambition ruined this great life. Instead of testing the spirits as did Paul, he claimed revelation for some of the most degrading vices to which humanity can be subjected. The result was that he established a political hierarchy which is in the way of an advancing civilization.

There appears to be no way of redeeming man from idolatry except by presenting to him a purer faith from without. An object of worship must be presented which is the opposite in moral character to those which he has been worshipping. His affections must be purified by the contemplation of a holy being. God came to man in the mission of his Son. The Christ of history is morally perfect, and is exactly suited for the religious leadership of humanity. The gospel should be preached to every human being.

THE RELIGION OF SCIENCE.

The moral attributes of God are the foundation of the religion of crime. The religion of science is in perfect harmony with a *divine revelation*. The religion of science presents to us the attributes of God, but revelation gives us the very essence of the Supreme Being. God is love, God is light, God is spirit, are matters of revelation. In the mission of the Christ, the very essence of Jehovah is brought to man. Please consider carefully the following facts:

First—The system of nature as well as divine revelation points to the Supreme Being. Paul says: "Because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse" (Rom. i. 19, 20). This makes it evident that man, through his perceptive powers, can get some knowledge of the infinite. Prof. Max Muller claims that man perceives the infinite as readily as he does the finite, and that there can be no finite without the infinite. Man's perception extends beyond the finite to the infinite. When man looks upon the ocean, just where his eyesight breaks down, the unlimited or infinite begins. It is not unscientific to state that man lives in the very presence of the infinite. With every perception of the finite, we have a presentiment of the infinite. We have in this living germ the root of the whole historic development of religion.

We instinctively depend upon the Supreme Being. There can not be a second without a first; so there can not be a dependent being without an independent one. Man is a dependent being, therefore God is an independent being. While we may not fully comprehend God, we do instinctively depend upon the infinite. Our moral nature also demands personality on the part of the infinite.

Sir Isaac Newton claims that space and time are attributes of God. If this be true, then God exists, for space and time

of necessity exist. While we do not have a direct intuition of God, we do have an intuition of space and time, and if they are attributes of God, as the greatest scientist of modern times says, then God of necessity exists, for space and time do of necessity exist. John Stuart Mill advised all who would prove the divine existence, to adhere to the argument from design. Matthew Arnold says, "We are woven by a power not our own," and Professor Tyndall asserts that we are woven by something not ourselves. Logic forces us to the conclusion that the something mentioned by these great writers is the God of this universe. As we are the product of a power not our own, there is thought in the universe not our own. There can be no thought without a thinker. There is, therefore, a thinker in this universe not ourselves. A thinker is a person. Therefore, we have in the universe a personal thinker not ourselves. John Stuart Mill would put it thus: "Every change must have an adequate cause; my coming into existence as mind, free will and conscience was a change; therefore, that change required a cause adequate to account for the existence of mind, free will and conscience." The union of mind, free will and conscience in the cause is sufficient to prove the personality of the cause. The fact of the existence of moral law as an effect is sufficient to prove the personality of the cause. The fact of the existence of moral law as an effect is sufficient to prove the existence of a moral lawgiver as the cause. Man as an effect is a moral personality; therefore, the cause of man's existence is a moral personality. Involution must always equal evolution.

Second—God is in the moral nature of man. Thomas Carlyle says: "The moral sense, thank God, is a thing you never will account for; that, if you could think of it, is the perennial miracle of man; in all times visibly connecting poor, transitory man here on this bewildered earth with his Maker, who is eternal in the heavens." Dante says of Beatrice, as he saw her in the "Paradise":

"She smiled so joyously,
That God seemed in her countenance to rejoice;"

God is thus seen at times in the human countenance. This is the result of the activity of the higher nature, where conscience is supreme. It is, therefore, evident that the most important culture a man can have is such as will enable him to have this light.

Those who have studied the pictures of Charlotte Corday and Jean Paul Marat will be able to study this subject by contrast. Carlyle says: "O ye hapless two, mutually extinctive, the beautiful and the squalid: sleep ye well in the mother's bosom that bore you both."

God was in the Christ, reconciling the world unto himself. The light from heaven was clearly visible in the countenance of Jesus when he was on the Mount of Transfiguration. On this mount the light in the countenance of the Son of man had its supreme manifestation. Jehovah himself was well pleased, and exhorted mankind to hear the mandates of the Son of God. The first Christian martyr had a face like that of an angel. God was in this faithful man. Man's moral nature brings him into close contact with the God of the universe. It is said that when Moses came down from the mountain, his face did shine.

Third—Nature as well as revelation teaches the great lesson of obedience to God. The philosopher Locke says: "The idea of a Supreme Being, infinite in power, goodness and wisdom, whose workmanship we are, and upon whom we depend, and the idea of ourselves, understanding, rational beings, being such as are clear in us, would, I suppose, if duly considered and pursued, afford such foundations of our duty and rules of action as might place morality among the sciences capable of demonstration, wherein, I doubt not, but from self-evident propositions, by necessary consequences as incontrovertible as those of mathematics, the measure of right and wrong might be made out."

Victor Hugo, in his great work, "Les Miserables," shows that God in the moral nature of man must be obeyed. Jean Valjean finally confessed, and Hugo says in reference to the court and audience, there was a great light shining before them,

Richter, in his "Titan," teaches the same lesson, when he represents the leper with a pistol in his hand, saying: "I can not repent." Shakespeare teaches the fearful consequences of disobeying God's moral law. Falstaff had been an early companion of Henry V., but as soon as Henry became king, he rejected the wicked old man. All the misleaders of the king were banished ten miles from his presence. It is well for all to keep moral lepers at a distance. Scott, in "Guy Mannering," teaches the same great lesson taught by the authors mentioned. Glossin had been an accomplice in the great crimes of kidnaping a child and murdering its associate. Years after, when he came near the spot, he used the following language: "Good God! And is all I have gained worth the agony of that moment, and the thousand anxious fears and horrors which have since embittered my life! Oh, how I wish that I lay where that wretched man lies, and that he stood here in life and health. But these regrets are all too late."

Man's greatest mistake in life is to disobey God's laws in either nature or revelation.

Yet still there whispers the small voice within,
Heard through God's silence and o'er glory's din;
Whatever creed be taught, or land be trod,
Man's conscience is the oracle of God. —Byron.

CHAPTER II.

GENESIS AND GEOLOGY.

I have frequently heard it said by both scientists and religionists that the Bible was not given to teach men science. In the main, this statement is true, but it can be carried to extremes. If science is classified knowledge, we have, in the beginning of the Bible, a scientific statement of the origin of things. We find there the fundamental element from which all things have sprung. There are statements in the first of Genesis that progressive science of three thousand years is now making plain. The Hebrew word for God is *Elohe*, but in the Bible it is *Elohim* that created the heavens and the earth. The plural form there used was entirely correct, for it denoted three persons in one nature; but this could not be understood until the mission of the Christ and Holy Spirit into this world. When Moses speaks of the creation of light, he uses the word *aor*, which is the word in the Hebrew language for electricity. Thus was modern science anticipated. That the Bible is favorable to the progress of science is evident from the fact that you find practically no science where the Bible has not gone.

THE MOSAIC RECORD.

In the beginning God created the heavens and the earth. No words that have ever been penned by man are more sublime than this language in the first chapter of the Bible. It condemns atheism, for it was God who created the heavens and the earth. It condemns pantheism, for the heavens and earth are not God, but were created by him. It condemns materialism, for material substances came from a substance not material. The things that are seen were not made of things that do appear. The Word was in the beginning, and by him God created all things.

In Genesis we have two words for create, which are very similar in meaning, *bahrah* and *ahsah*. The first, however,

appears to denote primary creation, in contrast with the second, which denotes the arranging of secondary material. We find the material of the earth at first in a chaotic state; then darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. Matter can not move itself, and it required the Spirit of God to move it. How long the chaotic period continued we are unable to say. The first chapter of Genesis appears to be divided into two periods of three days each, both of the periods commencing with light. The first period represents the inorganic, and the second, the organic world. The light of the first was cosmical; that of the second was to direct days and seasons on the earth. Each period ends in a day of two great works. On the third day God divided the land from the water; then he created vegetation, which was a work very different. On the sixth day Jehovah created quadrupeds; then he created man, which was the greatest work of all.

The word "day" was used in three senses in the Bible. First, it denotes the light part of the period called day, in contrast with the dark part. Second, it denotes both the light and dark parts of the day. The evening and morning were the first day. Third, it denotes an indefinite period of time. The entire period of creation is called a day, and we read of the day of the Son of man. This use of the word "day" was recognized by some of the Christian Fathers long before the development of geological science. It does appear to me that any candid student of Genesis and geology will not fail to see that it required inspiration on the part of Moses to have given, when he wrote, such a faithful outline of geological science. While the Bible was not given for the special purpose of teaching science, it certainly does, when properly understood, harmonize with true science.

The first two chapters of Genesis are the most marvelous literature in the world. They comprehend almost everything essential to the very highest literature,

1. We find in them a historical basis. They commence with the first man, Adam, and the first woman, Eve, and anticipate profane history by quite a long period.

2. They are poetic in their construction. We find in them parallelism in both matter and form. The six days are furnished with a corresponding and closing formulæ. The whole is divided into halves of three days each, and each day of the first half is parallel with the corresponding day of the second half. This beautiful epic of creation is not so much the narration of incidents in their order of succession as it is a logical classification of divine work, in which God asserts himself in each successive period.

3. These chapters contain an inspired vision of creation. There is no good reason why a prophet should not look backwards as well as forwards. Daniel had a vision of the kingdoms of this world, and John had visions concerning things that should shortly come to pass. There is no reason why Moses, who was himself a prophet, or the prophet to whom the Lord first revealed the wonderful document used by Moses, should not have had in vision a complete description of the creation of the heavens and the earth.

4. It is doubtless true that we also have in these chapters a metaphorical element. Adam was a type of Christ, and Eve a type of the church. In Matt. xvi. 18 Christ says: "Upon this rock I will build my church." It is evident that "rock" here is a metaphor. In Gen. ii. 22 God took a rib and builded a woman. The verb is the same, and if the antitype, "rock," upon which the church was built, was a metaphor, it looks quite probable that the rib upon which God builded a woman was also a metaphor. Be that as it may, we are all certainly grateful that God created woman, if we do not know exactly how she was made. I fully believe that God had power to make a woman out of a literal rib, but it does not appear to my mind as the most probable interpretation.

5. In the first two chapters of Genesis we have also a typical element, and from this we can show quite conclusively that

they contain a revelation from God. Typology is very conclusive evidence to my mind of a divine revelation. No one could make a shoe to fit the foot if he did not understand the construction of the foot; no one could make the type to exactly fit the antitype if he did not fully understand the antitype. The one who made the first Adam knew exactly his relationship to the second Adam.

If the Mosaic cosmogony is true, it was certainly given by inspiration; and that it is true, I will next proceed to show is the verdict of science.

THE GEOLOGICAL RECORD.

Nebular Hypothesis. "And the earth was without form, and void; and darkness was upon the face of the deep." Lionel Beale says: "It is certain that matter is somehow directed, controlled and arranged; while no material forces or properties are known to be capable of discharging such functions." John Stuart Mill says: "The laws of nature do not account for their own origin."

The Bible does not say how old this universe is. Astronomy and geology say millions of years. Sir W. Thomson claims that the sun has been burning at least one hundred millions of years. Genesis certainly gives plenty of time to the physicists, for it goes back to the beginning. Both science and the Bible teach that while the universe possesses great antiquity, it had a beginning. One of the greatest of scientific works uses the following language: "We have thus reached the beginning as well as the end of the visible universe, and have come to the conclusion that it began in time, and will in time come to an end."

The Book of Genesis evidently gave the fundamental idea of what is now called the nebular hypothesis. This hypothesis has been called "the grandest generalization of the human mind." If it should be so modified as to become accepted philosophy, pointing out the methods of the Creator, rather than the blind force of the infidel, it will, doubtless, continue worthy of this high distinction. The skeptic tries to pervert every

generalization of science to his own purposes. Even Laplace said to Napoleon: "I have no need of the hypothesis of a God."

It should be remembered that the nebular hypothesis does not go back to the beginning, but it takes matter from an unseen power behind outward phenomena, and marks its progressive development. It is evident to any Christian philosopher that the sun, planets and comets could only proceed from the counsel of an all-wise God.

Period First—Cosmical Light. Geology teaches us that in the first period light was eliminated from the dark chaotic mass of earth. The *opus operatum* of the first period was an evolution from the dark mass of our condensing planet of that luminous matter which supplies the light. By that very act light was divided from darkness.

There is certainly no conflict between geology and Genesis on the origin of light; for Genesis teaches that God on the first day said: "Let there be light, and light was." No thoughtful scientist will take the position that matter could have originated itself. This universe is the result of the creative and providential energy of God.

While philosophers can analyze light, calculate its great velocity, and render useful the potencies in its beams, they can neither make it, nor explain its production. There is yet mystery in Job's questions, "Where is the way where light dwelleth?" And, "By what way is the light parted, which scattereth the east wind upon the earth?" Light is of God, for "God is light." Light performs its marvelous mission in purifying this world, but it becomes corrupted by nothing. It thus becomes a fit symbol of the Son of God, whose mission was to save the sinful without, in any way, becoming contaminated with sin. We should walk in the light, and thus be light-bearers as was our Master.

Period Second. The time came in the process of cooling when the cold of the upper atmosphere condensed the vapor of water for the first time, and clouds began to form. The light of the sun which had fallen upon the earth from its separate existence, was gradually shut out, and the earth was en-

shrouded by total darkness. As these clouds held abundance of water, they poured forth copious rains, which, beating upon the rocky surface, produced vast amounts of sediment, which was spread over the bottom of the accumulated ocean.

The Book of Genesis does not reveal how the present atmosphere was evolved from the chaotic mass of waters. The primary object of the record is not to teach science, but to reveal religious truth. The thing of most importance to be revealed was the fact that the firmament was of God's construction. This fact does not interfere with our believing that the elimination of those gases which compose our atmosphere was accomplished by the Supreme Being through natural agencies. In fact, the very laws of nature are the thoughts of God.

Period Third. The continued cooling and shrinking of the earth developed wrinkles in the crust, and these continued to grow until they finally became lands rising above the level of the ocean. From these beginnings have grown all the continents and islands of the present time. While yet the rainy period continued, continent-building commenced, and as soon as sufficient light penetrated the waters of the ocean, sea-weeds appeared.

This well corresponds with the work of the third day. On this day the formative energy of Elohim was engaged in the distribution of land and water and the production of vegetation. There is good reason to believe that the original distribution of land and water was much the same as at present. Physical geographers have observed that the coast lines of the great continents and mountain ranges generally run from northeast to southwest, and that these lines are parts of great circles, tangent to the polar circle, and at right angles to a line drawn from the sun's center to the moon's, when these bodies are either in conjunction or opposition. These lines have mostly determined the forms of the continents from the beginning.

Period Fourth. At length the earth became sufficiently cool as not to convert the oceanic waters into steam, to be returned in perpetual rains, and so the clouds were dispersed. The scene was changed, and the sun shone upon the earth.

When the clouds first gathered, the earth was partially self-luminous, cast no shadow, and consequently there was no night. Now the darkened world cast its shadow behind, and, on the unveiling of the sun, the phenomena of day and night were, for the first time, possible. Sunrise and sunset now possessed a new significance.

This description certainly harmonizes with the fourth day of Genesis, when the sun, moon and stars were appointed as chronometers. They were to divide the day from the night, and to be for signs, and for seasons, and for days and years. "And let them be for lights in the firmament of the heaven to give light upon the earth." Not to introduce light upon the earth for the first time, but to serve as a permanent arrangement for the distribution of light already brought into existence.

Period Fifth. The lowest forms of animal life now make their appearance, and these are followed by higher and higher for cycles of ages. For more than half the interval, animals breathed only water; and when at length air-breathers appeared, they were still doomed to inhabit the waters. They were aquatic reptiles—great monsters. At the close of the period, winged reptiles and then real birds made their appearance. Thus a great change passed over the life of the globe. This period comprehends the Eozoic, Palæozoic and Mesozoic time of geology.

This is the fifth day of Genesis, and geology confirms the Bible record in the following ways: (1) It shows the priority of marine animals to birds and land animals; (2) it shows that, as God designed, animal life has continued in an unbroken succession since its first introduction. The word *bara* is used to indicate the introduction of an entirely new thing—the principle of animal life.

Period Sixth. When the long reign of reptiles had ended, quadrupeds and monkeys appeared on the earth. These held possession until finally man appeared and assumed dominion. This is called the Cænozoic time in geology.

This corresponds to the sixth day of Genesis, upon which land animals and man were created. This, like the third day, is distinguished by a double creative act, the production of land animals and the creation of man. God created man in his own image, in the image of God created he him; male and female created he them. The word *bara* is used, clearly indicating a new production, and it distinguishes man from the animals which preceded him. The image of God, doubtless, consisted in the following: (1) Man as an intelligent and free agent; (2) man as a moral and religious being, having dominion over the lower animals. It must also be observed that woman was also created by God; and made partaker of the divine image, and dominion over all. Man is rapidly acquiring dominion over the earth, and the time will come when he will have it entirely subdued.

Period Seventh. That is the present time. We have given briefly the geological story, and have shown how beautifully it corresponds to Genesis. As Genesis was not given to teach geology, this correspondence becomes more interesting and can be adduced as additional evidence of a divine revelation in Genesis. I might also state that as we are living in God's Sabbath, it is evident that the days in Genesis denote long periods of time. Our Saviour could claim that as God was working on his Sabbath, it was not wrong for him to do deeds of mercy on the Sabbath day.

We should distinguish God's Sabbath from man's Sabbath. I understand the Hebrew lawgiver as using the former as the reason why the latter should be sanctified. The day that God blessed in Eden was the first day of human life and not the seventh. It does not correspond to the Sabbath of Exodus--man's day of rest. I see no reason, however, why man should not have rested on the seventh day from the beginning.

When we consider the condition of the Hebrew race at the dawn of civilization, the Proem of Genesis becomes still more wonderful. While its special purpose was not to teach science, the following facts are worthy of very careful thought: (1)

The fact that such a record should have been made; (2) the fact that it has placed itself under the conditions of chronological order, reaching from chaotic matter to a completed and peopled world; (3) from the fact that it has been approved by some of the greatest naturalists of the nineteenth century. A great naturalist not long since said to me that it is a very remarkable production, and to his mind it appeared to harmonize with science. Dana, the greatest geologist of the past century, could see no conflict.

CHAPTER III.

THE PHILOSOPHY OF CHRISTIANITY.

THE PHILOSOPHY OF THE INCARNATION.

The word "incarnation" is derived from the Latin *incarno*, which means in the flesh. In reference to the incarnation of Christ, Paul expresses it thus: "God manifested in the flesh." The Word was in the beginning with God, and consequently not of the beginning. The Word was God in nature or essence, and with God so far as personality was concerned. Some use the word "subsistence" instead of "personality," but I do not know that anything is gained by this. In the Incarnation, the Word became the Son of God.

1. The world was longing for the Incarnation. Back of the polytheism of the Aryan races as well as of the Semitic, we find a lingering monotheism, which shows that at the beginning God revealed his will to man. Paul gives the philosophy of polytheism in the statement that when they knew God they glorified him not as God, but became vain in their imagination and their foolish hearts were darkened. It being a fact that God early revealed his will to man, it is not surprising that the Gentile world was longing for the Incarnation. Plato, the most eminent of Greek philosophers, predicted the coming of a divine teacher. In studying the history of the Aryan races, we find that the early Hindoos believed in the doctrine of Incarnation. The Orient was impressed with the thought that, when Jesus was born, wise men came from the east to visit him and pay to him that homage due the incarnate Son of God.

2. The Hebrew race anxiously looked forward to the Incarnation. Every Hebrew mother was anxious that her son should be the coming One. In the early history of this race, you find many promises of the coming of the Messiah. The prophet Isaiah clearly predicted the fact that the Messiah would be born of a virgin. While the Jews believed in the Incarnation,

they did not reach the high conception that the Messiah would be God manifested in the flesh.

3. There were supernatural events connected with the Incarnation. While these things were supernatural, they were not unnatural in the history of the Messiah. We naturally expect something extraordinary in the life of him who was called God manifested in the flesh. The prophet Simeon and the prophetess Anna make it very evident that God had communicated his will unto them. It is also very evident that the angel Gabriel carried a message from God to both Mary and Elizabeth. The same angel likewise appeared unto the shepherds.

4. The Incarnation introduced a new era into the world's history. Study carefully the history of the race before the Incarnation, and its history afterwards, and you will be thoroughly convinced that a great change has taken place. The ancient nations spent most of their time in war, but Christians make it the last resort. Rome had conquered the ancient world, and at the time of the Incarnation the world was comparatively at peace. It was the proper time for the Prince of peace to be born.

5. Blessings of the Incarnation to us: (1) The Incarnation brought God to man. Ancient nations looked upon God as being too far away. Cicero and Seneca claim that in their day there was an effort to reach up to God instead of bringing God to man. The difference between Christianity and other religions is the fact that other religions tried to lift man up to God, while Christianity brought God to man. Christ was called Immanuel, which means "God with us."

(2) The Incarnation gives to the world a proper conception of the fatherhood of God. Confucius scarcely believed in any God at all; the Buddhists make God an abstraction; the God of the Mohammedans is an absolute tyrant; the God of Israel was the powerful One; but the God of the Christian is the Father in heaven.

(3) The Incarnation especially emphasizes the universal brotherhood of all mankind. Some writers have been disposed

to deal unjustly with human nature. Whatever fault we may be disposed to find with humanity, one thing is certain, and that is the fact that humanity was greatly elevated by the Incarnation. The Son of God became also the son of man.

PHILOSOPHY OF THE ATONEMENT.

1. There are a number of theories of the Atonement. When the world was largely at war, it is not surprising that the idea of ransom should enter largely into the doctrine of the Atonement. It is evident that it was carried to an extreme; still it is true that Christ gave himself a ransom for many (Matt. xx. 28; I. Tim. ii. 6). Those who denounce the idea of ransom in the Atonement are wrong, for it is Scriptural. There is also an element of truth in what is called the commercial theory, for we were bought with a price (I. Cor. vi. 20; vii. 23). The theory of substitution carries with it very important truth, for Christ died for our sins according to the Scriptures (I. Cor. xv. 3).

2. The Atonement satisfied the demands of justice. The majesty of law must be sustained and the demands of justice met, or we would have anarchy in the state. Brutus felt this when he put to death his own sons for treason to the Roman Republic. God certainly felt this when he banished from his presence the angels that kept not their first estate (Jude 6). This does not detract from the love of God, for the fallen angels would have disturbed even the peace of heaven itself. Man's conduct may be such that the welfare of society demands his separation from it, and the separation may not be injurious even to the man himself. The Atonement satisfied the demands of justice; so that God could be just, and at the same time extend the blessings of salvation to man. While the idea of reconciling God to man has been carried to a great extreme, and has given an improper conception of the character of God, still it has in it some important elements of truth.

3. While it is true that man's personal sins could not be transferred to Christ, it is still very evident that he endured chastisement for us. Without this intervention, sin would have

forever crushed man's hope. While Lady Macbeth had learned to hate her crime, she was not able to wash the blood from her hands. A man may hate his crime one minute after committing it, but he can not of himself get rid of the stains. We ought to learn that when some things are done, they can not be undone. We may obtain pardon through the atoning blood of Christ; still the fact remains that the deed was committed. Macbeth will never be made to think that the murder should have been. Personal demerit is not transferable from one personality to another, but one can endure chastisement for the sins of another. While Christ died to satisfy the demands of justice, he did not become a murderer or a perjurer in order to take away the sin of the world.

It is said that Bronson Alcott Christianized his school by enduring chastisement in the place of the pupil. The boy struck the master once, and then burst into tears. Professor Anderson, of Grayson College, Texas, endured similar punishment in the place of a student, and the student ever felt humiliated in the fact that he thus struck his teacher. There is something philosophic in the Bible view of the Atonement. There is something very profound on the subject of the Atonement found in the fifty-third chapter of the prophecy of Isaiah. It is not surprising that a careful study of this chapter converted an eminent English skeptic.

3. The Atonement reconciles man to his God. It is such a powerful manifestation of God's love that it reaches the heart of man. Those who remain unmoved by the love of God shown in the Atonement Christ made for the salvation of man, are certainly beyond redemption.

The atonement in reconciling man to God may be illustrated. Suppose all the boys, save one, of a large family, leave home and go to a distant country. They finally settle in an important city of that country. The city itself becomes a Sodom, and the boys are taken in by the city. They are rapidly going to ruin, and the father learns of their ruined condition. He finally sends his only remaining son to save his brethren.

He visits them in a city of vice and pestilence, and finally dies of the disease himself. His brethren fully understand the fact that he has given his life to save them from their sins. They become thoroughly penitent, and return to their father's house. We have such an example in the mission of the Christ to this world. He left his Father's presence, and came to this world in order to save his brethren from their sins. God is in Christ reconciling the world unto himself. The Atonement appeals to the brightest nature of man.

THE PHILOSOPHY OF THE RESURRECTION.

The word "resurrection" is derived from the Latin *re*, again, and *surgo*, to rise; and it denotes the act of rising again, especially after death. There are many who deny the resurrection of the dead. Some are found even among professed Christians. A great effort is made by some writers to explain away that portion of the Bible which clearly teaches that the dead will rise again. It is claimed that the resurrection of the spirit fulfills the Bible statements in reference to the resurrection. The spirit will never be buried in the grave so as to rise again. At death, the spirit immediately goes to God, who gave it. The general resurrection has reference to the body and not to the spirit.

1. The resurrection of Christ gives us assurance that the dead will rise again. Dr. Watts says: "Perhaps there never was anything done in all past ages, and which was not a public fact, so well attested as the resurrection of Christ." When Jesus informed Martha that her brother would rise again, she responded that she knew he would at the resurrection at the last day. From this we infer that the Jews, in general, believed there would be a resurrection at the last day. The Sadducees, a small sect among the Jews, denied the resurrection; but they were *materialists*, and rejected a large part of the Old Testament. The language of Jesus to Martha is very definite on the subject: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" (John xi. 25).

2. The resurrection of Christ is positive proof that the dead will be raised. He was the "firstfruits of them that slept," and this clearly implies that there will be second fruits. Paul definitely states: "If the dead rise not, then is Christ not raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished" (I. Cor. xv. 16-18). This language teaches that the denial of the resurrection is in substance rejecting the whole gospel. If there is no resurrection, our faith is vain, and we are without hope. Paul showed the Athenian philosophers that God would judge the world in righteousness by Jesus Christ; and he gave as evidence of the fact, that he had raised him from the dead.

3. There is much discussion in reference to the nature of the resurrection. Some claim that the bodies of the saints will be raised precisely as was Christ's body. It must be remembered that the body of Jesus did not see corruption, but the bodies of the saints do. The body of Jesus, however, was so changed when Paul saw it, that it was a different body from what it was when Thomas handled it.

4. The key to the doctrine of the resurrection is found in the fifteenth chapter of First Corinthians. Gnosticism and Stoicism were at least two philosophic sects which gave the church much trouble. Epicureanism also had its influence and it altogether denied the doctrine of the resurrection. Gnosticism taught that sin could only be predicated of the body, and that the spirit, as soon as it was separated from the body, was free from sin. Stoicism taught that man by force of will could entirely free himself from sin, and that this constituted the resurrection. Paul entirely refutes these theories, and presents the true doctrine, which is in harmony with the most advanced culture in the world.

It is evident that Paul teaches that the future body will be free from the gross material entering into the composition of the present body. The present transmutation going on in the body is against the theory that the old body planted will be raised as such. There is identity in the seed planted and that

which grows up; so there will be, in that sense, identity in the body sown and the body raised. The body sown is material. but the body raised will be spiritual. It is a great mystery, but not more so than the mysteries of nature:

“For each one body that i’ th’ earth is sown,
 There is an uprising but of one for one;
 But for each grain that in the ground is thrown,
 Threescore or fourscore spring up thence for one;
 So then the wonder is not so great
 Of ours, as is the rising of the wheat.”

Those who claim that the Bible teaches the literal resurrection of the old body rely almost entirely upon the thirty-seventh chapter of Ezekiel. Those preachers who are constantly referring to this chapter to prove their theory of the resurrection, have certainly not given much attention to Scripture exegesis. If they had, it would be plain to them that the resurrection in this Scripture has reference to the whole house of Israel and not to the general resurrection. “These bones,” says the prophet, “are the whole house of Israel.” Israel is buried among the nations, and the promise is that they shall be taken from their scattered condition, and restored to the land of Israel.

The fact must not be overlooked that there is an identity between the present and the future body. Paul makes this plain in the use of the pronoun “it.” “It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body” (I. Cor. xv. 42-44).

The body even in this life represents the condition of the spirit. As a rule, you can tell a good man from a bad one by simply looking into his face. It is said that a detective can tell a pickpocket by the shape of his fingers. In the selection of his generals, Napoleon the Great was much influenced by the shape of the nose. It is claimed that Professor Size, so long the phrenological examiner of New York, could select a general every time. This shows that the body largely represents the character of the spirit. The spirit molds the body,

and the body's identity is preserved by the spirit. When the spirit is gone, the body goes to its original elements.

The future body will evidently express perfectly the character of the spirit. The good man will look like a good man, and a bad man will look like a bad one; thus the whole story of life will be told. The righteous will reach perfection, and the wicked will have no cloak with which to cover their shame.

The bodies of the saints, who are alive at the coming of Christ, will also be changed. "For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not anticipate them who are asleep" (I. Thess. iv. 15). The dead in Christ will arise before the living are changed; and together they will be caught up to meet the Lord in the air. So they will ever be with their Lord. The New Jerusalem comes down from heaven to earth, and the earth becomes part of the unfallen universe of God. There are new heavens and new earth, and paradise is regained. Man's dominions are universal, and he studies God's works throughout boundless space.

CHAPTER IV.

TENNYSON'S SCIENCE OF RELIGION.

Alfred Tennyson was born in 1809, a year specially prolific of great Englishmen; for it was the year in which were born Charles Darwin and W. E. Gladstone. While Tennyson represented the age, the age certainly greatly influenced its great interpreter. As the "spacious times of great Elizabeth" had much to do in making Shakespeare, so the progressive times of Queen Victoria had much to do in making Tennyson.

The critical Dr. William M. Dixon thus speaks: "A chronicler of the mental life of his time, this we must call him, but we must add, a chronicler who was a consummate artist. And success in poetry of this kind, though far indeed from success in the highest kind, is neither easy nor the product of every generation. To chronicle the best ideas of any generation, it is necessary that one should feel inspired by them; that one should find them a source of real power; that one should estimate them as of the first importance, and even find pleasure in them. But this is not possible for all men; it is rarely possible for the poet whose penetrativeness, moral sagacity, and far, sure gaze disclose to him the true meanings and real issues of things. Such poets, often in advance of their generation, are more likely, save at epochs of rare inspiration, to find the times out of joint, the predominant current of ideas uninspiring, and the world into which they have been born an unweeded garden that runs to seed. The poetic spirit is an exacting spirit. A sympathetic spirit, you will say. Yes, sympathetic, but exacting. The needs of Tennyson's nature were such that he found his age satisfying; its attitude of mind was his own attitude; and thus it was, as the chronicler of its mental life, he gained acceptance. Like Pope, he found the tersest expression for the dominant moods, the ruling ideas of his time, and became the historian of contemporary thought. Tennyson, like Pope, took the surest path to immortality; and when it is said that he

belongs to the history of language rather than to the history of thought, it is meant that, thoughtful as he was, and passionate with the warm human passions of a poet, neither did he present in his work the full features of the age in which he lived, nor had he for that age a message of moment. Like his age, he was himself in doubt about many things, and had no unifying conception, no harmonizing hypothesis to offer. On the minds of his own contemporaries Tennyson exerted no intellectual pressure, such as Carlyle exerted, nor did he awaken dulled or sleeping chords in the spiritual life by such strong, animating music as Browning's. His office was to minister to the general mass of readers by holding up the mirror in which their most intimate thoughts and feelings were reflected with charming simplicity and with marvelous exactness."

The influence of Carlyle on Tennyson was certainly wholesome; it enlarged his intellectual sympathies, and caused him to select higher subjects and work upon more difficult problems. Carlyle said of him, in 1842, he was "carrying a bit of chaos about him which he was manufacturing into cosmos." The volumes of 1842 doubtless caused Wordsworth to write, "He is decidedly the first of our living poets." In 1844 Edgar Allan Poe was so much impressed with the artistic beauty of his style that he wrote, "I am not sure that Tennyson is not the greatest of poets."

Tennyson was a great poet to the last. In 1885 the Fireside volume was published and very fitly dedicated to Robert Browning. It contained many great poems, but the greatest of all was "The Ancient Sage." It seems to be a kind of summary of the noblest and best in the teachings of Tennyson. In 1889, Browning, just before his own death, wrote his last letter to Tennyson, congratulating the Laureate on his eightieth birthday: "My dear Tennyson, to-morrow is your birthday; indeed a memorable one. Let me say I associate myself with the universal pride of our country in your glory, and in its hope that for many and many a year we may have your very self among us—secure that our poetry will be a wonder and delight to all those appointed to come after. And for my own part, let me further

say, I have loved you dearly. May God bless you and yours."

Tennyson was a great lover of science and a believer in the doctrine of evolution. He and Charles Darwin were personal friends. We once put this question to Mr. Darwin, "Does your doctrine of evolution interfere with true religion?" "Certainly not," was the reply of Mr. Darwin. Bayard Taylor, who visited Mr. Tennyson in 1857, gives the following description of the poet's love of science: "As we walked over the cliffs to the Needles, I was struck by the variety of his knowledge. Not a flower on the downs escaped his notice, and the geology of the coast, both terrestrial and submarine, was perfectly familiar to him." Tennyson was the interpreter of the highest in the science of his age. From his writings we can readily construct his science of religion.

Morton Luce, one of his greatest critics, writes thus: "Religious inquiry and the doctrine of evolution were the two potent factors that influenced Tennyson's thought, life and work; but two others, closely akin, must be added—they are the doubtful mission of science, and the varying fortunes of reform. Apart from the creed of his youth, Tennyson's was a religion of inquiry—

"He fought his doubts, and gathered strength;
He would not make his judgment blind."

"If this was true of Hallam, it was equally true of Tennyson; it is true of the higher philosophic minds of his time. Truth for men is everlasting seeking; so also, possibly, is religion; and the word 'creed' was certain to be questioned, if not to suffer discredit, when it reached the nineteenth century. Tennyson's, therefore, was also a religion of transition, and it may best be described in his own words as a clinging to faith beyond the forms of faith. The remaining point to notice is this—the transition was not uniform; it could not be. From first to last there were times when he was spiritually sanguine, and times when he was spiritually despondent; therefore, to estimate Tennyson's religious belief is difficult, though the task is instructive, and should not be disappointing. But the general

estimate alone concerns us here, and it may be stated as follows: if Tennyson disbelieved in dogma, he believed till the last in God and love and immortality, and he based his belief upon intuition, instinct, the heart. Dogmatic assertion or dogmatic denial he equally condemned; and he sought a middle term, a faith that lay between a formal creed and a no less arrogant atheism. To this religion of compromise we may point with more complacency. Probably it was the only one possible; probably it was the best for a poet—for such a poet, for such an age; and he rendered his age the important service of directing its religious inquiries to the noblest ends. 'Less creed, more Christianity; search your own hearts,' this was his message as it was also his practice, and no message could have been more welcome to a generation which

"'Had passed from a cheerless night to the dawn of a drearier day,'

and which was seeking in haste and fear some escape from the dread alternatives of religious fatalism and agnostic materialism, a 'know-all' creed and a 'know-nothing' philosophy. Of all this, the best and briefest summary may be discovered in the poem 'Despair'; yet it found no place in the poet's intention. A man and woman who had freed themselves from the cramping 'creeds' found still less comfort from the 'know-nothing' books; and they determined to drown themselves. But their moments before death were moments of love—so intense that they parted with

"'Never a kiss so sad, no, not since the coming of man.'

From that kiss we learn—what the poet overlooked, and they just failed to recognize—that

"'There's nothing we can call our own but love,'

and that love first makes life worth living, and next, from the mere fact of its existence, is immortal. And finally, the man who has been dragged back from the water, cries with a conviction deeper than despair,

"'Ah, yes, I have had some glimmer, at times, in my gloomiest woe,
Of a God behind all—after all—the great God for aught that I know;'

and when he has added in utter forgetfulness of his doubts,

“‘O would I were yonder with her!’

he has given us the whole religion of Tennyson.”

1. Tennyson fully believed in God’s immanence in nature as taught in “The Higher Pantheism.” This poem was read before the Metaphysical Society of England in 1869; and it was included in the “Holy Grail” volume of Tennyson. The doctrine of “The Higher Pantheism” is that the whole universe consists of God and man.

“For is He not all but that which has power to feel ‘I am I’?”

Tennyson fully advocated the universal presence of God, which is the scientific doctrine of God’s immanence and the Biblical doctrine of God’s providence. He was strictly opposed to the material pantheism of the Eleatic school and to the more modern pantheism of Spinoza. “For if he thunder by law, the thunder is yet his voice.” Tennyson’s purpose was to reconcile modern science with the highest religious emotions of man. He gives us a very interesting science of religion.

2. While Tennyson was the poet of modern science, he also recognized the truths of the intuitional school. He occupied the golden mean between the utilitarian and intuitional schools. Dr. William M. Dixon says: “In the history of theology, ‘In Memoriam’ marks the beginning of that school of thought represented within the church by Frederick D. Maurice—the Broad Church movement, as it is called, which was itself the outcome of the more liberal and deeper view of life, its meaning and its issues presented in the Transcendental philosophy. But while the influence of Kant and the later German thinkers, radiated in England by Coleridge and Carlyle, are abundantly apparent in Tennyson’s philosophy fairly summed in this poem, we must be careful to abstain from any effort to find in the poetic statement of his thought any definite scheme or system. If I were asked to give some succinct statement of Tennyson’s philosophy, I should say that he emphasizes in every line of his reflective poetry the creed of the higher emotions.

Born as he was into a critical epoch, he could not but feel the uncertainties that mar, the doubt that threatens the most firmly built and most zealously guarded dogmas. Yet Tennyson's strength as a thinker seems to me to have been in the skeptical attitude of his mind, not indeed towards the older forms of faith, but towards the newer creeds of science, which in the first flush of their youth claimed an easy victory, ere the ground upon which the battle was to be fought lay clearly mapped or determined before men's eyes. In his refusal to accept the negatives of science—a refusal more than justified even before his own death—in his conviction that the uncertainties of the new teaching were more uncertain, the doubts as to the reality of its solutions of the old problems to be doubted more gravely than those attaching to revelation, in this the penetration of his judgment was eminently proved. It is this grasp of the real amid innumerable false issues, this intellectual sanity, which dignifies Tennyson as a thinker no less than a poet. If he lacked the power of imaginative synthesis, which in a brain like Plato's marshals the facts of the world under the unity of a self-consistent system, his analytic faculty probed deep and far.

As a thinker Tennyson was always cautious and occupied the golden mean; hence I call him a *golden mean* philosopher. On the one hand he examines dogmatic religion, and on the other, modern thought; and sometimes with ancient philosophy and sometimes with the philosophy of evolution he reaches the middle ground. "It is hard," he said, "to believe in God; but it is harder not to believe. I believe in God, not from what I see in nature, but from what I find in man." Tennyson's science of religion was largely based upon the higher emotions. When the head failed, the heart would convince the poet of the existence of God and a future state. Man's higher nature relates him to the God of the universe.

3. Tennyson insisted that the progress of civilization points to God and a future state.

"Throve and branch'd from clime to clime."

As the child needs the father to train it up to manhood, so the human race could not have reached manhood without the care of the heavenly Father. It is absurd to suppose there could be a child without parents; and it is equally as absurd to suppose the human race could have existed without God. Tennyson is certainly correct in his position that it is more difficult not to believe in God than to believe in him. Civilization certainly points to the providential care of God.

Tennyson was certainly right in claiming that progress that ends in death is really no progress at all. We can see no purpose either in the individual or the species, if death ends all. There can be no true evolution that does not extend beyond the grave.

"The herald of a higher race,
And of himself in higher place."

Man was made for universal progress, and the inner man will triumph over the shock of death.

Mind will survive the shock of death,
It mingles not with lifeless clay;
So when man breathes his latest breath,
The soul departs for endless day.

God has ordained that the conscious spirit shall outlive all the ages of material phenomena, and be prepared for the realities of the unseen universe.

4. Tennyson taught that the higher instincts of man point to God and a future state. Man is instinctively a dependent being. As there can not be a second without a first, or a here without a there, I can not see how there can be a dependent being without an independent one. As man is dependent, there must be a supreme Ruler, who is independent. Man's higher instincts seem clearly to guarantee the existence of God. Tennyson had great confidence in this argument. He thought it hard to believe in God, but when he studied man's higher instincts, he thought it much harder not to believe.

Man has an instinctive anticipation of a future state of existence. His own life can not be explained on any other supposition than the doctrine of a future state. Tennyson says:

"My own dim life should teach me this,
That life shall live forever more."

The thought of the poet is this: "This instinct of immortality is as deeply rooted in my nature as are the instincts of mortality; they are true to this life; the other must be true to the larger life by which alone it was brought into being." The higher instincts are largely at the foundation of Tennyson's science of religion. Man's nature can only be complete in God and a future state.

5. Conscience also points to God and a future world. It is impossible to understand the judge belonging to the higher nature of man without admitting the existence of the supreme Judge of the universe. Ex-President Porter, of Yale, says: "The universe is a thought as well as a thing. As fraught with design, it reveals thought as well as force. The thought includes the origination of the forces and their laws as well as the combination and use of them. These thoughts must include the whole universe; it follows, then, that the universe is controlled by a single thought, or the thought of an individual thinker." Dr. Porter's argument is certainly correct, and we can use the same reasoning in reference to conscience. It passes judgment upon a man's acts, and this judgment can only be explained on the ground that there is a just Judge over all. John Locke says: "The idea of a supreme Being, infinite in power, goodness and wisdom, whose workmanship we are, and upon whom we depend, and the idea of ourselves, as understanding, rational beings, being such as are clear in us, would, I suppose, if duly considered and pursued, afford such foundations of our duty and rules of action as might place morality among the sciences capable of demonstration, wherein, I doubt not, but from self-evident propositions, by necessary consequences as incontestable as those in mathematics, the measures of right and wrong might be made out."

Conscience can not be understood unless we admit the doctrine that there is a future life for man. It would not make cowards of us all, if death ended all. God is in the conscience

of man, and woe be to him who does not heed the dictates of the divine monitor. Shakespeare says:

"What do I fear? Myself? There's none else by;
Richard loves Richard; that is, I am I.
Is there a murderer here? No; yes, I am;
Then fly. What, from myself? Great reason; why?
Lest I revenge. What? Myself upon myself?
Alack! I love myself. Wherefore? for any good
That I myself have done unto myself?
Oh, no! alas! I rather hate myself,
For hateful deeds committed by myself."

Shakespeare further says:

"Conscience is a thousand swords."

6. The human will points to the Supreme Will of this universe. Tennyson says:

"Our wills are ours, we know not how;
Our wills are ours to make them thine."

Man is a free moral agent, and can choose for himself; he is also a dependent being; and it is certainly his duty to conform his will to the Supreme Will of the universe. This is certainly in harmony with the teachings of the Christ, who prayed that his Father's will should be done on earth as it is done in heaven. It is not only a man's duty to conform his will to the divine will, but he should, also, do what he can to transform the rebellious wills of others to the divine will.

7. Tennyson's last and strongest argument in favor of the existence of God and a future state is immortal love. In the first stanza of his prologue to "In Memoriam," we have the following:

"Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we can not prove."

In this connection we quote the following from "The Ancient Sage":

"For nothing worthy proving can be proven,
Nor yet disproven: wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith."

The universality of love is strong evidence of the existence of God and of a future state. The love of David and Jonathau, Jesus and Lazarus, Tennyson and Hallam extends far beyond the confines of this sublunary sphere. It reaches even to heaven itself, and it is eternal. Love for the great and good who have gone into eternity is one of the very strongest arguments for immortality.

"And love will last as pure and whole
As when he loved me here in *time*,
And at the spiritual prime
Rewaken with the dawning soul."

Tennyson could not see how such love could be lost.

"Love's too precious to be lost,
A little grain shall not be spilt."

When human love is so perfect and so enduring, we must look beyond the grave for its completion. Love is an imperishable root, and we can only look upon death in the sense of transplantation; love is a flower taken from an earthly garden, and transplanted into the eternal garden of heaven. The death of his friend turned the thoughts of Tennyson to the nature of death and the mysteries of life. Sorrow lifted the heart of the poet upward, and material love became spiritualized. It is certainly difficult to grasp the full meaning of death. "I change, but I can not die," said Shelley. "There is no death; what seems so is transition," said Longfellow. In the following lines our great poet became quite hopeful:

"Oh yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

"That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God has made the pile complete.

"Behold, we know not anything;
I can but trust that good shall fall
At last far off—far off—at last to all,
And every winter change to spring."

In this connection I want to quote the following from Thackeray: "If love lives through all life; and survives through all sorrow; and remains steadfast with us through all changes, and in all darkness of spirit burns brightly; and, if we die, deploras us forever, and loves still equally; and exists with the very last gasp and throb of the faithful bosom—whence it passes through the pure soul, beyond death, surely it shall be immortal. Though we who remain are separated from it, is it not ours in heaven? If we love still those we lose, can we altogether lose those we love?"

"In Memoriam," which largely contains Tennyson's science of religion, is certainly one of the very greatest of religious poems. The critical Morton Luce says: "If power over contemporary life and thought is any test of the greatness of a poem, 'In Memoriam' is great indeed. No creation of art has ever embodied the spirit of the age in a form so perfect and so fair; none has ever administered such beauty and bounty of moral, emotional, and even the intellectual life of its own day. In this respect of contemporary influence there is nothing like 'In Memoriam' in the literature of the world. Virgil's 'Aeneid,' Pope's 'Essay on Man,' Goethe's 'Faust,' Dante's 'Divine Comedy,' Spenser's 'Faerie Queen,' these, or any other poems that may be called representative of an age or race, surely fall short of 'In Memoriam.' To match it in this particular it is my fancy that we should turn to Tennyson himself, and allow 'The Idylls' to rank next; and to these 'The Princess' might possibly be added. The genius of fifty years, the wisdom and beauty of a thousand years, is in them all. Could we separate 'In Memoriam' and its influence from the life and literature of the

years that form the second half of the nineteenth century, that great life and literature would be altogether unrecognizable, and it need hardly be added that the difference would be one of irreparable loss. Even now, whoever would get and hold quickly and surely the best that those fifty years have to offer of what is wise and good and graceful, mingled with mental and spiritual wealth of all the ages past, let him learn 'In Memoriam' by heart, and comprehend it, and let him further rest assured that if nine-tenths of his fellows who speak the English tongue would follow his example, then our common humanity would be advanced by centuries nearer to its consummation."

CHAPTER V.

ROBERT BROWNING'S PHILOSOPHY OF RELIGION.

Browning was a disciple of the German school of idealism. G. W. Cooke thus writes: "Whenever there is a growth of idealism, literature feels the new life it creates. Most of the great literary periods have been associated with a revival of this philosophy in some one of its many forms. There are an impulse, an energy, and a largeness of conception in what it has to teach, and in the life it produces, which are conducive to literary creation. Whatever its limitations, it affects the imagination and the emotions, gives the largest conceptions of nature and man, and kindles the soul with the fire of renewing life.

"Idealism is the philosophy of hope and the future. It clings not to the low earth, but embraces the circle of the heavens. Thought it raises to the place of supreme arbiter in the realm of human experience. It gives the imagination objects worthy of its creative vision, and it lifts the whole mind with an exalted sense of its relations to Absolute Being."

Mr. Cooke still further speaks as follows: "Three men whose names occupy conspicuous places in recent English literature have represented the later effects of German idealism. These are Carlyle, Emerson and Browning, idealists all, but in a manner to bring out the emphatic individuality which they each exhibited. Their marked individuality and independent spirit, the result in no small measure of their idealism, are shown on every page which they have written."

Again Mr. Cooke says: "Browning has exerted an influence on literature as fresh and suggestive as that of Carlyle or Emerson. He has the same unique power; he has the same subtle gift of insight, and he has the same intensity of conviction which these men possessed. He is an original force in literature, never an imitator, but one to arouse and to stimulate all who come after him. He stands apart by himself as

a poet. He has no forerunner, and he is likely to have no successor.

"The last of the men directly affected by the incoming of German idealism, Browning, has suffered nothing of its better spirit to be lost. To him it has given the same deep-searching sense of the wonder of life as to those who went before him. He, too, has been environed by mystery and an infinite life. The world has revealed itself to him with a freshness as of spring, and with a joy as of flowers blooming on sunny slopes."

1. Browning taught that true religion requires the highest spiritual culture. This is well illustrated in "Paracelsus," which was written by Browning when he was only twenty-three years of age. It is certainly a masterpiece. Dr. Josiah Royce, of Harvard University, thus speaks of it: "The collection of poems belonging to what may be called the 'Faust-cycle' in the literature of the present century, contains no extended work whose machinery of plot and of incident is, when externally regarded, simpler than Browning's 'Paracelsus.' The relations of hero and tempter are nowhere freer from external complication than when the hero is explicitly the deceiver of his own soul. With Paracelsus this is actually the case.

"For classing 'Paracelsus' with the Faust-cycle in this way there are many grounds. The real Paracelsus was a contemporary of the historic prototype of Faust. The two figures were, as a fact, closely linked in Goethe's mind, as they must have been in Browning's. Such a classification in nowise detracts from the sort of originality which the poem possesses, while it aids us in finding our way when we consider its problem. The absence of an external tempter in nowise excludes the poem from the Faust-cycle; for the tempter in most such creations is the hero's other self, given a magical and plastic outer reality, as with Manfred. As regards the positive aspects of the analogy, the typical hero of the poem of the Faust-cycle is a man of the Renaissance, to whom the church is no authority, and to whom the world is magically full either of God's or of Satan's presence, or of both. This hero risks his soul in

a quest for some absolute fulfillment, of pleasure, power, wisdom or peace. Thus staking everything, he gets, like an early voyager to the New World, either the doom of the outlaw, or the glories of the conquistador; but meanwhile he comes near, if he does not meet, an evil end in the abyss.

"Thus regarded, the problem of Paracelsus readily defines itself. We are to study the career of a spiritual relative of Faust. Accordingly, we have to consider his original quest, and the strong Satanic delusion to which he fell prey. In such a light we may hope to express the sense of his tragedy."

Again Dr. Royce says: "For Browning, God is truly revealed within, not without, our own human nature. Therefore, and here is the point of Browning's criticism of occultism, it is in our spiritual communion with one another, it is in our world of human loves, and even of human hates, that one gets in touch with God. When man really meets man, in love, in conflict, in passion, then the knowledge of God gets alive in both men. The true antithesis is not between the pure intellect and the affections; for your occultist is no partisan of the pure intellect. He, too, is in love, in mystical love, but with outer nature. Nor is the antichesis that between the scientific spirit and the spirit of active benevolence. Paracelsus, as one devoted to the art of healing, is from the first abstractly but transcendently benevolent. His is simply not the scientific spirit. The antithesis between knowledge, as the occultist conceives it, and 'love,' as the poet views it, is the contrast between looking in the world of outer nature for a symbolic revelation of God, and looking in the moral world, the world of ideals, of volition, of freedom, of hope, and of human passion, for the direct incarnation of, the loving and the living God. The researches of the occultist are fascinating, capricious—and resultless. It is the student of men who talks with God face to face, as a familiar friend. The occultist, peering about in the dark, sees, like Moses in the cleft of the rock, only God's back. The truly occult world is that where the lovers and warriors meet and part. There alone God is revealed. Search as you will in the

far east, in the deserts, in the sea-caves, you will never find any natural object more verily occult than are his love's eyes to the lover. Browning's mysticism thus has always an essentially human object before it. He therefore sometimes depicts, with especial fondness, the awakened occultist, who has just learned where lies the true secret of our relations with God."

Browning's religion was largely that of spiritual culture. Without such culture life is a failure. The *summum bonum* of good can not be found in wealth, pleasure or knowledge. The problem in "Paracelsus" is the same as that in Ecclesiastes. Man's higher spiritual nature relates him to the world to come, and success, in the true sense, is impossible without its development. Paracelsus, without spiritual culture, imagined that God had selected him to dispense knowledge unknown to the rest of the race. He was an occultist, and thought that he could best accomplish his mission by ignoring all the wisdom of the past. He thought that God had inspired him to find in the realm of nature remedies for all diseases. Like all of his class, his life was doomed to failure, and he discovered his mistake when it was too late to remedy it, so far as this world is concerned. It is sad to think that so many, even at the beginning of the twentieth century, are following in the footsteps of Paracelsus. The poet Aprile presented higher ideals to this occultist; but it is very difficult to get rid of old thoughts and old habits. It was a long time before Paracelsus could be fully convinced that he did not possess infinite knowledge. He, like the hero in Ecclesiastes, had made extensive researches, and finally was compelled to confess that all was vanity and vexation of spirit. Before his death Paracelsus discovered the fact that his relationship to God was the important thing. He was fully converted to the principles of a higher spiritual life; and wanted to die with one hand in that of his friend Festus in this world, and the other in the hand of the poet Aprile in the world to come. Thus Paracelsus teaches us the highest spiritual truth.

2. The Theism of Robert Browning. Robert Browning was not only a theist, but he was a Christian theist. Dr. Royce

says: "Browning is a poet who very frequently mentions God, and who a number of times has elaborately written concerning his nature and his relations to man. The arguments in question are frequently stated in dramatic form, and not as Browning's own utterances. Paracelsus, Caliban, David in the poem 'Saul,' both Count Guido and the Pope in 'The King in the Book,' Faust in the 'Parleyings,' and Ferishtah, are all permitted to expound their theology at considerable length. Karshish, Abt Vogler, Rabbi Ben Ezra, Ixion, and a number of others, define views about God which are more briefly stated, but not necessarily less comprehensible. On the other hand, there are two poems, 'Christmas Eve' and 'Easter Day,' which, without abandoning the dramatic method, approach nearer to indicating, although they do not directly express, Browning's personal views on the theistic problem. These poems are important, although they must not be taken too literally. Finally, in 'La Saisiaz' and in the 'Reverie' in 'Asolando,' Browning has entirely laid aside the dramatic form, and has spoken in his own person concerning his attitude towards theology. I do not intend by this catalogue to exhaust the material for a study of Browning's theism, but as important specimens these passages may serve. As for the method of using them for the interpretation of Browning's manner of dealing with the idea of God, that method seems by no means difficult. Whether it is Browning himself, or any one of his dramatic creations; whether it is Count Guido or the Pope, Caliban or Rabbi Ben Ezra, who speaks of the nature of God, the general manner of facing the problem is, on the whole, very characteristically the same, so far as the character in question proceeds to any positive conclusion, and that however various the results reached, or the personalities dramatically presented. This manner, identical in such highly contrasted cases, at once marks itself as Browning's own manner, and it is, as already observed, a decidedly original one, not indeed as to the ideas advanced, but as to points emphasized, the doubts expressed and the general spirit manifested. The road Godwards is for Browning the

same, whoever it is that wanders over that lonely path, or pauses by the wayside after obtaining a distant view of the goal, or traitorously abandons the quest, or reaches at last the moment of blowing the slughorn before the Dark Tower.

"In all cases the idea of God and the problem of God's nature define themselves for Browning substantially thus: First, a glance at the universe, so to speak, at once informs you that you are in the presence of what Browning loves to call Power. Power is the first of Browning's two names for God. Now, this term 'Power' means from the start a great deal. Browning and his theologizing characters, say, for instance, even Caliban and Count Guido, resemble Paracelsus in standing at first where at all events many men aspire at last to stand. Namely, this Power that they know as here in the world is not only One, real, and in its own measure and grade defined, so far as possible, as world-possessing, but it is so readily conceived as intelligent that, even when most skeptical and argumentative, they spend no time in laboring to prove its intelligence. The conception of mere blind nature as an independent and substantially real realm, hiding the God of power, they hardly possess, or, if they possess such conception, a word suffices to set it aside. If, like Caliban, they work out an elaborate argument from design, as if it were necessary to prove the Creator's wisdom from his works, the argument is accompanied by a certain sense that it has either trivial or else, like David's survey of creation, merely illustrative value. The God of power is, and he means to work his powerful will. Hence he is never a mere Unknowable, like Spencer's Absolute. That is what one simply finds. That is fact for you whenever you open your eyes. In other words, Browning makes light of all those ancient and modern views of nature, nowadays so familiar to many of us, which conceive of mechanical laws, or blind nature-forces, as the actually given and independently real causes of all our experience. The dying John in the desert prophesies that there will hereafter come such views, but regards them as too absurd for refutation. Materialism, and other forms of

pure naturalism, never became, for Browning, expressions of any definite recognizable possibilities."

Dr. Royce, in what precedes, correctly presents one side of Browning's theism. He has an insight into the poet's theology that probably no other man has. We will now call upon him in his own inimitable way to give us the other side of Browning's theology. "But now, in strong contrast to this first aspect of Browning's theism, is a second aspect, and one which forms the topic of our poet's most elaborate reasoning processes. God as power is grasped by an intuition. There is, however, another intuition; namely, that God is love. This latter intuition, taken by itself, Browning can as little prove as the foregoing. What it means, we have yet to see. But its presence in the poet's mind introduces a new aspect of his doctrine. The difficulty, namely, that here appears, is the one which taxes every power of his reflection. The difficulty is: How can the God of power be *also* the God of love? Neither of the intuitions can be proved; neither is a topic of more than the most summary reasoning process. But the relation between the intuitions is a matter worthy of the most extensive and considerate study. Moreover, to Browning's mind, here lies the heart of our human interest in divine matters. Hence dramatic portrayals of even the bravest efforts to make the transition in thought from the God of power to the God of love; even the dimmest movements of the human spirit in its search for the conception of the God of love—all these will be, in Browning's view, of fascinating interest.

"But now what, from Browning's point of view, does one mean by speaking of God as love? As I once tried to point out, Browning uses the word 'love,' in his more metaphysical passages, in a very pregnant and at the same time inclusive sense—almost, one might say, in a technical term. Love, as he here employs it, includes indeed the tender affections, but is in nowise limited to them. Love, in its most general use, means, for Browning, very much as for Swedenborg, the affection that any being has towards what that creature takes to be his own good. Paracelsus, in his dying confession, declares:

"In my own heart love has not been made wise
 To trace love's faint beginnings in mankind;
 To know even hate is but a mask of love's;
 To see a good in evil, and a hope
 In ill-success; to sympathize, be proud
 Of all half-reasons, faint aspirings, dim
 Struggles for truth, their poorest fallacies,
 Their prejudice and fears and cares and doubts;
 All with a touch of nobleness, despite
 Their error, upward tending although weak,
 Like plants in mines, which never saw the sun,
 But dream of him, and guess where he may be,
 And do their best to climb and get to him.'

"In brief, then, the totality of human concern, on their positive side, all passion, all human life, in so far as these tend towards growth, expansion, increasing intensity and ideality—all these, however base their expressions may now seem, constitute, in us mortals, love. Stress is laid, of course, upon this expanding, this positive and ideal tendency of love. This is the *differentia* of love amongst the affections. Content, sloth, indolence, hesitancy, even where these are conventionally moral states, as in 'The Statue and the Bust,' are cases of what is not love. Strenuousness, however, even when its object is the theory of the Greek particles, is, as in 'The Grammarian's Funeral,' an admirable case of love. Ixion loves, even in the midst of his wrath and anguish:

"Pallid birth of my pain—where light, where light is, aspiring
 Thither I rise, whilst thou—Zeus, keep the godship and sink!

"If this, then, in man, is love, what must it mean to say that God is love? It must mean, first, that there is something in God that corresponds to every one of these aspirations of the creature. Now, this, to be sure, is so far what even Aristotle had in one sense said. For Aristotle declares that the world loves God, and that the world is thus moved to imitate—every finite being in its own measure—God's perfection. But, in Aristotle's conception, it is the world that loves; God is the beloved. But now Browning plainly means more than this. He means that to every affection of the creature, in so far as

it aims upwards, towards greater intensity and ideality, there is something in God that not only corresponds, but directly responds:

“Thoughts hardly to be packed
 Into a narrow act,
 Fancies that broke through language and escaped;
 All I could never be,
 All, men ignored in me,
 This, I was worth to God, whose wheel the pitcher shaped.”

“God’s love for us, if it exists, must thus have not merely to aim at some distant perfection and heavenly bliss for us, but to find in our very blindness, suffering, weakness, inefficiency—yes, even in our very faultiness, so far as it involves a striving upwards—something that he met with appreciation, sympathy, care and praise, as being love’s ‘faint beginning’ in us. God’s love, in Browning’s mind, does not mean merely or even mainly his tenderness or pity for us, or his desire to see us happy in his own arbitrarily appointed way, but his delight in our very oddities, in the very narrowness of our ardent individuality. It means his sharing of our very weaknesses, his sympathy with even our low views of himself, so long as all these things mean our growing like the plant in the mine that has never seen the light. If God views our lives in this way, then, and only then, does he love us. He must love us, at the very least, as the artist loves his creations, heartily, open-mindedly, joyously, not because we are fashioned in one abstract image, but because in our manifoldness we altogether reflect something of the wealth in which he abounds. This is the view of Aprile, never later abandoned by Browning.”

Robert Browning was a student of German philosophy, and his views of God do not differ essentially from those of Hegel. With him God and the human soul are the greatest realities in the universe. God is more real than anything else, and the existence of God is just as certain as the existence of man. In “The Ring and the Book” we have the following:

"I find first
Writ down for very A, B, C, of fact,
'In the beginning, God made heaven and earth.'"

Browning did not believe that the heavens and earth created themselves, but that God created them. While he may not always have been considered orthodox, I have not been able to find anything in his writings out of harmony with true Christian theism. His influence has been powerful against materialism and atheism.

3. What Browning Thought About Sin. The poet considered sin a perversion of the right, and an eternal loss to the sinner. He did not think that the sinner could ever be just what he would have been if he had not sinned. To him hell itself means eternal loss. If we neglect and pervert our knowledge here, the poet teaches that such neglect and perversion insures our future punishment. We can not escape the consequences of sin.

Browning teaches that evil is of use in this world; that it stimulates the growth of good; and that our progress in the divine life greatly depends upon our fighting sin. Like St. Augustine, he claims that our vices can be framed into a ladder, with stepping-stones on which to rise to higher things, if we will but tread beneath our feet each deed of shame. As pain is essential to progress and civilization in this world, so the system of evil is so overruled by the Almighty that it is a means by which his people rise to the highest spiritual things. The system of evil does not, in any way, interfere with the love of God. An old preacher once said that the wicked are as happy in hell as they can be anywhere. Heaven means principle, and hell means sin. The reason, I believe, that some persons are in danger of eternal punishment is the fact that the Christ says they are in danger of eternal sin. Eternal punishment must be the result of eternal sin. Man can commit eternal sin in spite of the love of God; so there may be eternal punishment in spite of the love of God.

4. Browning's Doctrine of a Future State. The poet was a firm believer in a future state. In "Prospice" and in his

last words to the race in the Epilogue to "Asolando," he clearly shows that he has no fear in death. Some of his strongest arguments in favor of a future state are given in his poem entitled "Cleon," where the hero is supposed to believe in annihilation. The gloomy picture of annihilation, so repugnant to the higher nature of man, is made so graphic that even the Greek hero can not exactly see why it should be so. In "Saul," the poet calls the present state only "life's dream," and "death's minute of night" is only introductory to "life's dayspring." The dying Paracelsus shows great confidence, as the following language clearly indicates:

"If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendour, soon or late,
Will pierce the gloom: I shall emerge one day."

The poet gives us in the "Epistle of Karshish" a very interesting description of the mental state of Lazarus after his resurrection. This is an acknowledgment on the part of Browning of the supernatural claims of Jesus. The poet did not have great faith in external evidence; but he firmly believed in the incarnation, and consequently, in the superhuman powers, of the Christ. The resurrection of Lazarus is positive evidence of a future state.

With Browning the soul was more real than anything else except God. In "Parleyings with Francis Furini," he says:

"Call consciousness the soul . . .
Getting itself aware through stuff decreed
Thereto."

Again, in the same work, he says in reference to evolutionists:

"'Tis the tiptop of things to which you strain
Your vision, until atoms, protoplasm,
And what and whence and how may be the spasm
Which sets all going, stop you: down perforce
Needs must your observation take its course,

Since there is no moving upwards; link by link
 You drop to where the atoms somehow think,
 Feel, know themselves to be: the world's begun,
 Such as we recognize it."

The poet perfectly agrees with the Christ that the soul is more valuable than everything else in the world. It is that part of man that brings him in contact with the Infinite. In "Parleyings with Bernard de Mandeville," the poet says:

"Mind seeks to see,
 Touch, understand, by mind inside of me,
 The outside mind."

Soul is more than sense; it wants to know whence came things, and the purpose of their existence. Browning compares its approximation to God in knowledge to the line of the asymptote that speedeth the curve. Man can always approach God in knowledge, but never reach him. This makes eternal progress possible to man.

The poet argues immortality for man on account of his constant search for truth. In "Christmas Eve" he says:

"Knows, in his conscience, more
 Of what right is, than arrives at birth
 In the best men's acts."

Man is greater than this earth, and can not find all truth here. We must have a mission beyond this world. The poet, in "Pauline," says:

"I know this earth is not my sphere,
 For I can not so narrow me but that
 I still exceed it."

The following I believe to be the principal arguments of the poet Browning in favor of the doctrine of a future state: (1) The reality of the human soul; (2) this world is not sufficient for the achievements of the human soul; (3) man's progress in knowledge demands a future life for its perfection; (4) this life is a failure without a future state, as taught by the poet in "Paracelsus," and other poems; (5) love is immortal, and it requires a future state for its complete satisfaction.

5. The Attitude of Browning Towards the Christian Religion. Skeptics have been converted to Christianity by a careful study of the poet Browning. Dr. Edward Berdoe, author of "The Browning Cyclopædia," gives us the following: "Twenty years ago, after a long course of reading the works of agnostic teachers, I ceased to believe the fundamental doctrines of Christianity. About two years after the painful necessity of breaking with all my old associations in religious matters, I had approached as near to agnosticism as a reasonable being may; that is to say, I no longer believed in the God of the Bible, and did not think that any conception of the Supreme Power presented to the mind in any of the religious systems which I had investigated was supported by sufficient evidence to satisfy a scientific thinker of the present day. On the whole, such fragments of Buddhism as I had been able to appreciate seemed to be more satisfactory than anything else in the way of religious teaching, but, so far as my own mind was concerned, I had succeeded in making a *tabula rara*, not without many regrets at the loss of old ideals and the earnest hope that it might not be long before something better would replace it.

"It was my good fortune one day to hear a brilliant and powerful lecture by Mr. Moncure Conway, at South Place Chapel, Friesbury, on Robert Browning's 'Sordello.' Up to that moment I had read nothing of the works of that poet save a few scraps which appear as quotations, usually from 'Rabbi Ben Ezra.' The first poem I read was 'Saul.' I soon recognized that I was in the grasp of a strong hand, and as I continued to read 'Paracelsus,' 'Men and Women,' and 'A Death in the Desert,' the feeling came over me that in Browning I had found my religious teacher, one who could put me right on a hundred points which had troubled my mind for many years, and which had ultimately caused me to abandon the Christian religion. I joined the Browning Society, and in the discussions which followed the reading of the papers, I found the opportunity of having my doubts resolved, not by theological arguments, but by those suggested by Browning as 'solving for

me all questions in the earth and out of it.' By slow and painful steps I found my way back to the faith I had forsaken."

Some men can be taught better by the poet than they can by the scientist. Prof. John Tyndall fully recognized this fact in his very interesting lecture on "The Scientific Use of the Imagination." He declared that the poet and the man of science were two halves of a dissevered world, and could not well do without each other. If Charles Darwin had been a student of the poet Browning, the neglected half of his dissevered world would have been educated, and the great scientist would have been a happier man. In his old age Mr. Darwin greatly regretted the fact that he had neglected the reading of poetry and the hearing of music. Mr. Browning could have saved the great scientist from dangerous agnostic tendencies.

Browning fully believed in the divinity of Christ; any person who will study his writings as a whole can not well reach any other conclusion. In the poems "Christmas Eve" and "Easter Day" he prays for the Gottingen professor who only believed Christ to be a myth:

"May Christ do for him what no mere man shall,
And stand confessed as the God of salvation!"

There are many German professors, even at the present time, who greatly need the prayers of Browning. Browning was fifty-six years old when he published "The Ring and the Book," and no one can well question the fact that he in this work teaches his mature convictions. This work clearly teaches that the poet believed in the divinity of our Lord. "An Epistle of Karshish" also teaches that Browning believed in the supernatural work of the Christ; for it teaches the resurrection of Lazarus, which was the greatest miracle of Jesus. David, in the poem entitled "Saul," predicted the future, and the poet clearly recognizes his prophetic power.

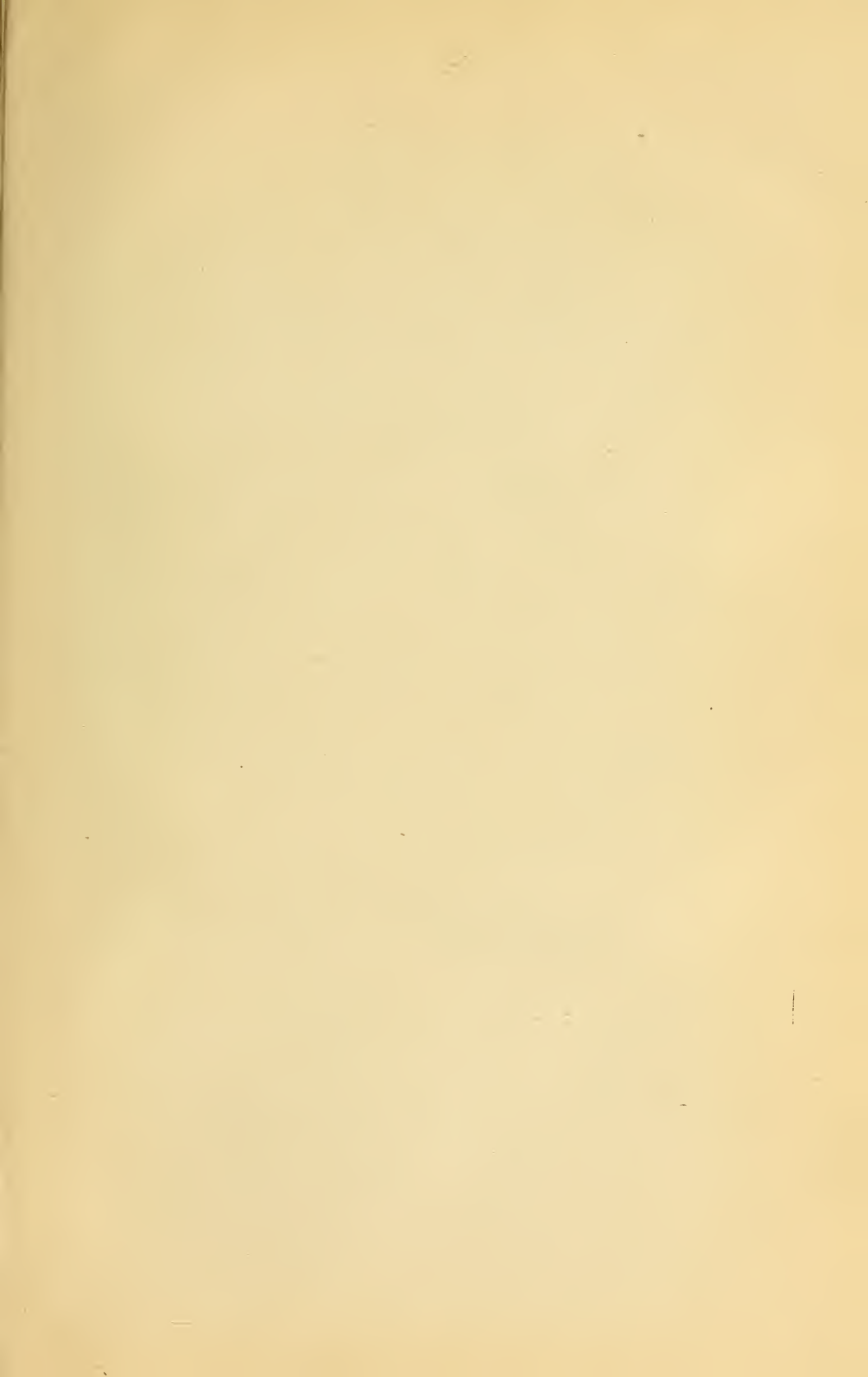
"O Soul, it shall be

A face like my face that receives thee; a Man like to me,
Thou shalt love and be loved, forever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

One of Browning's strongest arguments in favor of the divine origin of Christianity is presented in his poem entitled "A Death in the Desert." The poem is a narrative by one of John's disciples who was supposed to witness the death of the apostle, and make a record of his last words. John looked into the future and described the forms of our present-day objections to Christianity. His argument from the internal evidence of Christianity will convince any person who will give sufficient attention to it. The poet admits the necessity of miracles at the origin of Christianity, but he seems to think that the internal evidence should be sufficient to convince any intelligent person at the present time.

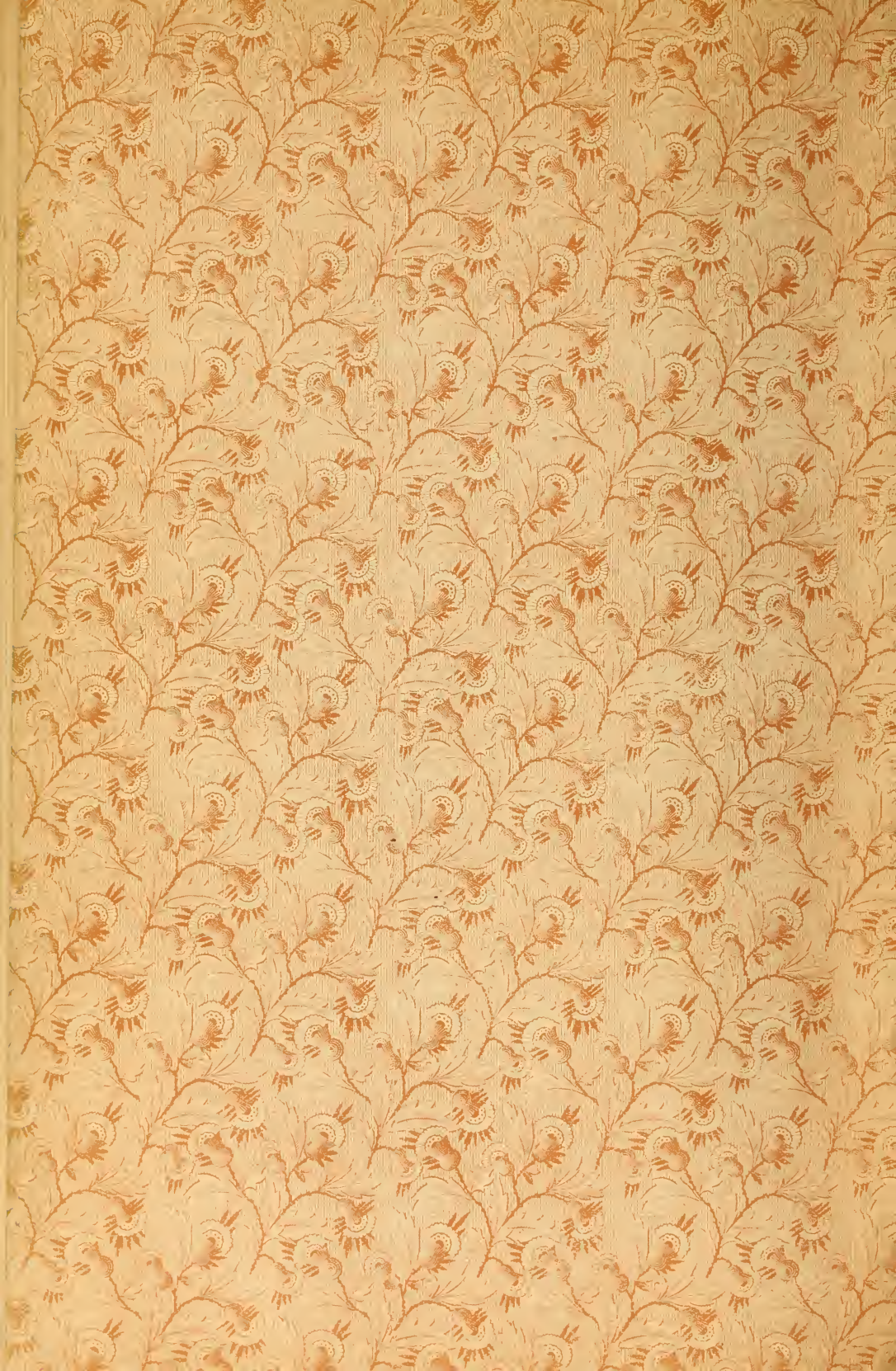
"I say, the acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise."

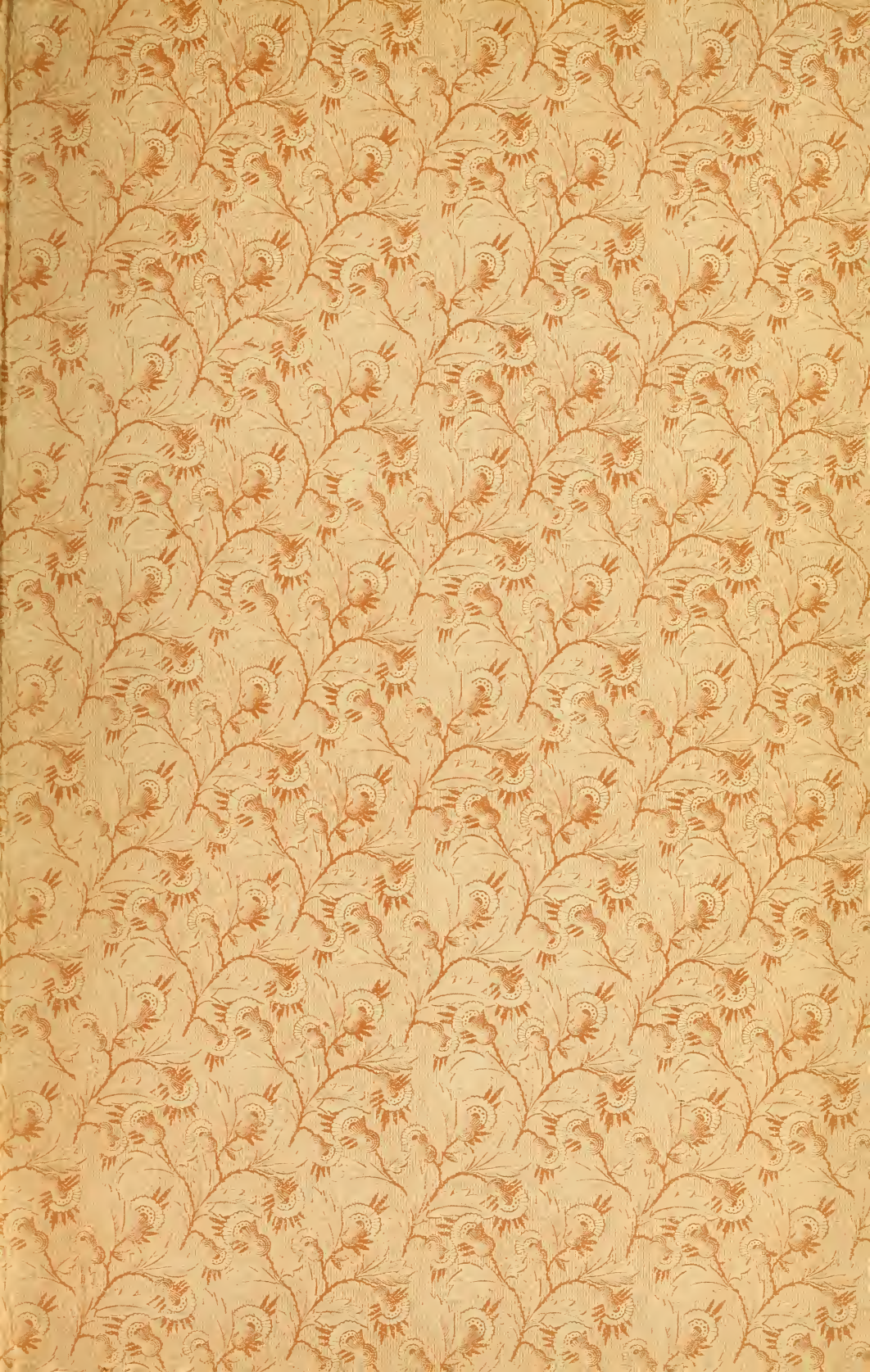
The Incarnation was to Robert Browning the very substance of religion; for it was the greatest manifestation of God's love to man. If man will love as God has loved, the earth and the heavens will be perfectly united. Love is the fulfilling of the law; and we should love God, because he first loved us. Love is the golden chain uniting heaven to earth and earth to heaven; and when men truly love God, they will obey his commandments.



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